AVIRODHA UNTHIYAR

Sri Santhalinga Swami



Text & Commentary Translated into English with Introduction & Notes



PERUR ADHEENAM

PERUR, COIMBATORE - 10

ABOUT THE BOOK

AVIRODHA UNTHIYAR is a masterly Treatise on the metaphysics and science of yoga, nistai and samadhi leading to Pure consciousness. Its author Sri Santhalinga Swamigal (crca 1678 A.D.) was a great yogi and philosopher. In this book he expounds the doctrine of non-dogmatism and reveals the secret of Sahaja Nistai for Self- realisation. It is a great book of philosophy and practical guidance.

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HWAY TO SAHAJA NISTAI

Avirodha Unthiyar

of

Sri Santhalinga Swami

—

With the Commentary of
SRI CHIDAMBARA SWAMI

Text & Commentary Translated into English with Introduction & Notes

by

N. MURUGESA MUDALIAR

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PATHWAY TO SAHAJA NISTAI

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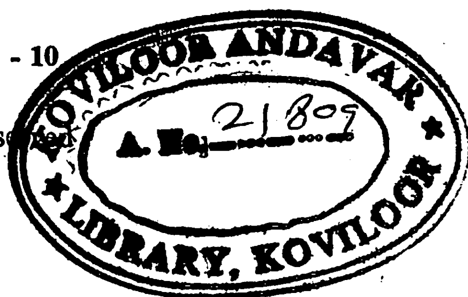
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With the Benediction of

Thavattiru Santhalinga Ramasami Adigalar

Head of Perur Virasaiva Adheenam

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By

Thavathiru Vidwan Santhalinga
Ramaswami Adigalar
Head of Perur Virasaiva Adheenam, Perur

This treatise *Avirodha Unthiyar* was graciously bestowed by the First Guru of our Order, Arulmigu Santhalinga Swamigal (circa 1678 A.D.) It helps one to whichever denomination one may belong, to pursue the true path leading finally to Mukti. It helps to realise the supreme truth of Suddhadwaita Saiva Siddhanta which is a grand synthesis of the Agamas and Vedas. One of the Saiva Samayacharyas, St. Appar has declared that it is the means of understanding the six Saiva systems and elevating oneself to the Divine path (*cenneri*). Similarly this work does not conflict with others and helps to establish a discipline acceptable to all. Thavathiru Dandapani Swamigal in his *Pulavar Puraanam* sings of the excellence of *Avirodha Unthiyar* and the lofty wisdom of its revered Author as follows:

> "Whatsoever religion may teach its own way of *nistai*
> We accept, if truly it helps to transcend *tad-bodha*,
> So declared our holy Guru to shame false sects,
> Like an elephant with three strengths, our Gnana-
> Vira Santhalinga!"

It has been our desire that this great book should be better known to the world, and many learned men have also expressed to us similiar sentiments. It is an act of Providence that Saivathiru Nal-Murugesa Mudaliar has already set his heart to translate the work in English as desired by us. Thiru Mudaliar had discoursed a few years ago about the greatness of the work *Avirodha Unthiyar* under the auspices of our Sanmarga Sadvidya Sangam. He is a person whom we hold in love and esteem. He

has received *diksha* from the ancient Sri Kumara Devar Mutt and is one who is scrupulously committed to Sivapuja according to our Viraagama. He is greatly interested in our philosophy and has written a few books. He is learned both in Tamil and English and is interested in Sanskrit. He is one who is always modest and dutiful and ready to serve all good causes. By his writings he commands the love and influence of all and wins them to his side. That his present English translation of *Avirodha Unthiyar* is excellent will be evident to all careful readers of the book. He has previously translated into English another great sastra *Suddha Saadhakam* of Sri Kumara Deva and gave it to the world and earned its praise. In like manner he has devoted himself in body, mind and soul to the sacred task of translating *Avirodha Unthiyar.* We personally know that he studied the work for about a year under learned religious scholars to clarify doubts and to grasp the work thoroughly before finishing its translation. He has also accomplished the difficult and laborious task of transliterating and translating the udharana verses in the lengthy Commentary. And in getting the work through the press he has given unstinted attention without minding his delicate health and succeeded in completing the printing very quickly. We appreciate the good work of this, our dear devotee. The world of scholars will doubtless appreciate his work and be benefited by this English translation of a great book. May the grace of Ambalavana Siva, the Cosmic Dancer, be on our author and also the grace of our Adi-Guru Santhalinga Swamigal to help him to attain the highest aim of this birth, namely the realisation of *Scmaporul* or Sivatva. May all his family also be blessed to walk in his footsteps!

This Adheenam has already published in 1966 the collected works (four Treatises) of our Adi-Guru Sathalinga Swamigal with the excellent commentary of Arulmigu Chidambara Swamigal in a single volume for the benefit of our disciples and scholars. Now we are happy to give to the world the English translation of the most important of the works, namely, *Avirodha Unthiyar.* We render thanks to our Adi Guru that it is being published in connection with his Gurupuja this year and the Golden Jubilee of Sanmarga Sadvidya Sangam. Thiis is the first Virasaiva work

in English that is being published by our Mutt. In the present volume, our author Thiru Mudaliar has also given a critical summary of the other three works, *Kolai Maruthal, Vairaagya Deepam* and *Vairaagya Sathakam* for the benefit of readers. So this volume is truly of comprehensive appeal.

Avirodha Unthiyar is an exalted *jnana sastra* and *anubhava sastra* acceptable to all denominations. True to its name it is non-dogmatic and non-polemic. It explicates all the four paths commonly known as *carya, yoga* and *jnana* and expounds the mystic pinnacle of *sahaja nistai* to attain *Sahaja samadhi*. Those who wish to know the truth about *jnana, yoga, nistai,* and *samadhi,* to whichever country they may belong, can read this book with benefit. At present there is a great awakening both in the East and in the West to practise yoga and higher meditation. It is a good sign, and this work will help them beyond commonplace and erroneous notions about these disciplines. It is our hope that this book would be welcomed by religious institutions, educational bodies, temples and mutts, and libraries and universities. It would help the readers to understand the high philosophy and mystic truth of Sivayoga.

We consecrate this work in the holy name of our Adi-Gurn Thavathiru Santhalinga Swamigal and invoke His blessings on all those who have the good fortune to read and profit by it!

(Sd) Santhalinga Ramasami Adigal.

Perur Adheenam
Perur, Coimbatore-10
March 1976.

1. In Tamil, Benediction ts called Asi-urai.

BENEDICTION
from
His Excellency Shri B.D. JATTI, Vice President of India

VICE-PRESIDENT
India
New Delhi
April 24, 1976

Thavathiru Sri Santhalinga Swamigal revealed the path leading to the realisation of the Supreme Truth and Mukthi in his well-known philosophical treatise "AVIRODHA UNTHIYAR". This work has been praised for its rare qualities by several Saiva samayacharyars. It has contributed much to remove class and caste differences and to develop the universal outlook during the last three centuries. There is no doubt that "Avirodha Unthiyar" should be more widely known for the good of humanity. In translating it into English Shri N. Murugesa Mudaliyar has rendered a distinct service. The translation into English from Tamil has been faithfully done, and it is a tribute to Shri N. Murugesa Mudaliar's deep understanding of the subject, as well as his knowledge of both the Tamil and English languages.

(Sd.) B.D. JATTI

Laudations

by

(1) **YOGIRAJ SWAMI SATCHIDANANDA,**

Founder Director,

Integral Yoga Institute, "YOGAVILLE",
Pomfret Center, CONNECTICUT, U. S. A.

—o—

IT was with very great joy and satisfaction that I received the news that "AVIRODHA UNTHIYAR", the noted philosophical work of Thavathiru Santhalinga Swamigal is being rendered into English by the renowned Tamil scholar Thiru N. Murugesa Mudaliar.

Thavathiru Santhalinga Swamigal's great works "KOLAI MARUTHAL", "VAIRAGYA SATHAGAM", "VAIRAGYA THEEPAM" and "AVIRODHA UNTHIYAR", are universal in their outlook. Of these, "AVIRODHA UNTHIYAR" expounds the noble path devoid of animosity or enmity or "VIRODHAM". So, ' AVIRODHAM can easliy be termed as universal brotherhood. "Hatred"' or "virodham" is to be discarded at all levels namely caste, creed, colour, country, race or religion. But we find hatred or virodham permeating in all the spheres of our life. Unless we get rid of this hatred and live with all other people in the world as brothers, our scriptures and religion will have no meaning.

Thavathiru Santhalinga Swamigal's work "AVIRODHA UNTHIYAR" has been contributing to remove discord and hatred and develop a universal outlook all these three hundred years in Tamil region.

The rendering of this valuable work in English now will carry the message of universal brotherhood of man to all other parts of the globe, where the message of universal brotherhood is the need of the hour.

I commend the innate wisdom of the Adheenakarthar of the Perur Santhalinga Adigalar Madalayam in bringing out this

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Note: Laudation in Tamil is called 'aninturai'

English rendering of "AVIRODHA UNTHIYAR" at this hour of need.

The English rendering conforms in a very large measure to the original and the author Sri N. Murugesa Mudaliar deserves our appreciation.

May such attempts to carry the spiritual essence of our Tamil heritage beyond our frontiers continue unabated till the peoples of the world realise the eternal words of our ancestors "*யாதும் ஊரே யாவரும் கேளிர்*" (Yaadhum oorae, yaavarum kelir!)!*

With all love and regards.

7th Feb. 1976 SWAMI SATCHIDANANDA

—o—

(2) By Sri-la-Sri Gnanaprakasa Desika Paramacharya Swamigal

சிவமயம்

ஆசியுரை

தொண்டைமண்டல ஆதீனம் சீலத்திரு ஞானப்பிரகாச
தேசிக பரமாசாரிய சுவாமிகள் அருளியது.

இருமொழிப் புலவர் சைவத் திருவாளர் இராவ் சாயிப் நல். முருகேச முதலியார், பி. ஏ. பலயாண்டுகளாகத் தெரிந்தவர்கள் நூல்களைக் கற்றுணர்வதில் இளையாதவர்கள்—என்றும் இளநர். சைவம் முதலாய பல சமய நூல்களையும் ஓதியுணரும் உள்ளத்தவர். ஆராயும் பெற்றிமையில் மிகவல்லவர். எடுத்துச் சொல்லி ஏனையோர்க்கும் சமயவுணர்வு வளர்த்தல் வேண்டும் என்ற எண்ணம்-மிக்க நல்லவராதலின், அவையிலே சொல்லவும் நூல் எழுதவும் பயின்று வல்லவராயினார். சைவ சித்தாந்தத்தில் மெய்கண்ட சாத்திரம் எனப் போற்றப்பெறும் அருணூல் பலவற்றுள் ஒன்றாகிய சங்கற்பநிராகரணம் நம் ஆசாரியர் உமாபதி சிவனாரால் அருளப் பட்ட மிக அரியதொரு மெய்ந்நூல். அதனையுணர்தல் அரிதினும் அரிது. அதையே ஆங்கிலத்தில் எழுதி அம்மொழியுணர்ந்தார்க்கும் பயனுண்டாக்கினார். அவ்வாறே தவச்செல்வர் குமார தேவர் அருளிய உயர்ந்த தத்துவ நூலாகிய சுத்தசாதகத்தையும் ஆங்கிலத் தில் மொழி பெயர்த்து விரிந்த விளக்க உரை எழுதி புகழ்பெற்று ளார். இப்போது மேலும் ஒருசாலச்சிறந்த தொண்டு மேற்கொண்டு தவயோகி சாந்தலிங்க மாகேசர் அருளிய அவிரோதவுந்தியார்

*This means "No land is alien, all men are kin!"

என்றும் உயரிய சாத்திரத்தை மொழி பெயர்த்து உரையும் எழுதி முடித்துள்ளார்கள். ஐம்பதாண்டின் முன்னர் அவர் இளமையி லேயே தமிழொடு ஆங்கிலம் மிகவல்லார் என்று சொல்லினர் பலர். அதனால் இந்நூலும் உரையும் அம்மொழி வல்லார்க்கும் நம்மவர் அனைவருக்கும் பெருவிருந்தாயிருக்கும்.

அவிரோதவுந்தியாரைப் பேரூர்த் திருமடத்தில் சில ஆண்டு கட்கு முன்னர் புலவர் ஐம்பதின்மர்க்குப் பாடம் சொன்னோம். அப்போழுது அம்மடாதிபதிகள் தவத்திரு சாந்தலிங்க ராமசுவாமி அடிகளார் அவர்கள் செந்தமிழ்ப் புலவராதலின், நாம் சொல்லிய பாடத்தைக் கூர்ந்து கேட்டுப் பிழையில்லாமையைக் கருதி மிகப் பாராட்டி மகிழ்ந்தார்கள். நெடுங்காலமாகக் கிடந்த பாடப்பிழை களையும் திருத்திக் கற்பித்தோம். அதனால் அவர்கள் உற்ற உள்ள நிறைவுக்கு எல்லையில்லை. அந்நிறைவுதான் பேராசியர் நல். முருகேச முதலியாரவர்களைக் கொண்டு இந்நூலையும் ஆங்கிலத்தில் பெயர்த்தெழுதச் செய்து புதிய உரையையும் அம்மொழியில் எழுத வைத்தது. திரு முதலியராவர்களும் தாம் எழுதும்போது எங்களி டம் பலமுறை வந்து பாடம் கேட்டுப் பயனடைந்தார்.

தத்துவராயர் அருளிய கலிமடலில் கூறியுள்ள உண்மையை சிவமாய சாந்தலிங்கப் பெருமானார் 4, 5, 6, 7, 8, 9 ஆம் திருவுந் தியார் செய்யுள் ஆறனுள்ளும் பெரிதும் இனிது விளக்கியருளினார். இவ்விளக்கம் பெற்றால்தான் அம்மூலப் பாடற் பொருள் விளங்கும். உண்மைத் துறவு சாந்தலிங்கப் பெருமானாராலும் தூய்மையுறுது காக்கப்பட்டது. அதனை 94-ஆவது திருவுந்தியார் முதலாக ஓதி யுணரலாம். இவ்வருநூல் எந்நெறியாளர்க்கும் ஒருவாற்றானும் (விரோதம்) மாறுபாடுள்ளதன்று.

> "தவிராவிரோத சமய நூலன்றால்
> அவிரோத வுந்தி என்று
> ஆம் இந்நூல் நாமம்," என்றறிக.

'அவிரோதம்' என்பதன் பொருளாக, உரையாசிரியராகிய சைவத் தெய்வம் சிதம்பர சுவாமி "பட்சபாதம் இல்லாமை" என்று அருளியது. நூறு பாடல் உரையில் ஐந்நூறு பாடலுக்கு மேல் எடுத்துக்காட்டிப் பொருளுண்மையை நிலைநாட்டிய பெற லரும் பெருஞ்சிறப்பு, சிதம்பர சுவாமிகள் உரைக்கே தனியுரிமைய தாகும்.

சாந்தலிங்கர் அருளிய அவிரோதவுந்தியாரும் சிதம்பர சுவாமி கள் அருளிய உரையும் எண்ணிலாப் பதிப்புகள் உற்று எல்லாரும் கற்றுய்யக் கிடைத்துக் கொண்டிருக்க வாழ்க பேரூர் திருமடம்! வாழ்க நல்ல முருகேசன்! வளர்க சைவ நெறி!

சிவம்.

ஸ்ரீஞானப்பிரகாசர் மடம்
காஞ்சிபுரம்
23, மார்ச்சு, 1976.

Foreword

By

Prof. Dr. T. M. P. Mahadevan, M.A., PhD.,
Professor of Philosophy, University of Madras

The various systems of Indian Philosophy differ mainly in regard to the nature of Ultimate Reality. The other differences are rather the by-products of this single difference. Yet, the common ground of these differing systems, consisting of ethics and the mystic experiences of the enlightened persons. is universally acecepted. This common ground, consisting of the general principles of our Hindu religion, is the best starting point for a true aspirant for liberation. Every system. excepting the Carvaka, accepts the need for being free from all desires. In order to be free from desires, one has to destroy its cause ignorance. Thus *jnana* or perfect enlightenment seems to be the ultimate means. The mystic experiences of the sages and saints too show a common trend. Thus the reliable method of knowing the truth is studying the outpourings of our sages. Commentaries on these outpourings help us to understand them to a great extant.

Sri N. Murugesa Mudaliar has translated the work *Avirodha Unthiyar* written by Sri Santhalinga Swami. The present work also consists of a good introduction and translation of Sri Chidambara Swami's Commentary,

Sri Santhalinga Swami emphatically states that liberation should be our aim. He points out the importance of renunciation - the complete renunciation of 'I' and 'mine'. It is but proper that the teachings of Lord Krishna in the Bhagavad Gita flashes into one's mind while one reads Santhalinga Swami's teachings. Now the question "Why do the teachings of the great sages seem to differ?" arises. All of them but admit that the ultimate mystic experience is indescribable. Any attempt at describing this has to be accepted as what is influenced by *Maya* as it involves the products of *maya*. The one who has undergone the ordeal of whirl-pool uses his memory to express his experience which he can never convey to others completely. Past impressions and present conditions highly

influence his expression. In the same way, the listeners also understand it in varying degrees depending upon their past experience. That is why Santhalinga Swami emphasises *avirodha* or non-dogmatism.

Our ancestors have advocated *cariya,kriya, yoga* and finally *jnana* to suit the competence of different people. Strict adherence with faith to the rules leads the aspirant to the final goal where he is sure to ascertain the nature of *advaita* or non-difference.

Sri Murugesa Mudaliar's exposition is praisworthy. The difficult passages are explained in clear and simple language. His English exposition of this valuable Tamil *Treatise* and commentary published by the Perur Mutt would be useful to a wider circle of scholars and aspirants. May Lord Siva shower his grace on him, so that he may continue to serve the cause of spirituality !

The University **T. M. P. MAHADEVAN**

Feb. 1976

Author's Preface

SRI SANTHALINGA SWAMI's (circa 1678 AD) AVIRODHA UNTHIYAR is a masterly Treatise which teaches the unique doctrine that one on the path of Self-realisation or Sahaja samadhi should first realise that freedom from dogma or *avirodha* is the highest truth or *siddhanta*. It also expounds in clear terms the *sadhana* to attain the state of Pure Consciousness, ascending step by step from bhakti nistai, mantra nistai, bhavana nistai and bhavanatita nistai leading to the pinnacle of sahaja samadhi which is spoken of in Tamil tradition as "iruntapati iruththal". The preceding stages are called thoongamal thoongal (*yoga* or jagrat-susupti), ninrapati nitral (*nistai* or nirmala jagrat) and finally *samadhi* or irunthapati iruththal (*turiya*). The state of mukti is *turiyatita* or Arul-kevala or Sivananda. This is the ineffable state of identity of the Self with Sivam. Thus this treatise is a Tattva-Sastra as well as Anubhava-Sastra.

To understand AVIRODHA UNTHIYAR fully one must study the other three works of Santhalinga, *viz.*, *Kolaimaruthal*, *Vairaagya Sathakam* and *Vairaagya Deepam*. The four sastras form as it were a complete manual serving as an invaluable guide for the four great conquests or *siddhis*, viz, Love Renunciation, Knowledge and Realisation. I have dealt with all the four in this book in a summary, besides the elaborate treatment of AVIRODHA UNTHIYAR.

'Avirodha' is the basic concept for a better realisation of the concept of abheda. *Avirodha* in the path will alone lead to *abheda* in the goal. Avirodha is *asangata* (non-attachment)

and *anukula* (harmony). The negation of all *bandhas* (ahappatru and purappatru) or sarva-sanga-parityaga which all religions enjoin would be impossible without the starting point of avirodha. The Saintly author therefore besides stressing the importance of turavu (asceticism) declares that the annihilation of "I" and "mine" is the highest renunciation and he that achieves this though the grace of the Guru is alone the *mei-jnani* fit for Sivajnana. This involves first transcending the dogmas of one's own faith for avirodha-bodha. Nowhere in the whole field of religion or theology do we find a doctrine of this kind boldly declared as the siddhanta by a religious teacher. What a real *Sad-guru* should impart to fit disciples is not the truth of a particular creed but a Divine illumination which as St Manicka vacagar declared puts an end to all conflicts to realise the unitive experience. This is the special message of Avirodha Unthiyar.

After establising the basic virtue of avirodha, the Author gives the metaphysical foundation for his exegesis by postulating with remarkable brevity and logic the three eategories of Param, Jiva and Bandha and their relations and gives an illuminating interpretation of *advaita* with reference to the three usually adopted postulates of *abheda, bhedaa-bheda* and *bheda.* He refutes all the three as having meaning only in the bound state of the jiva and that in the state of mukti it is the state of Pure Consciousness or Suddha avasta where the question of relations is transcended and the state is *Sahaja* or Self - Existence. The true Linga-anga samarasya in Virasavism and Sivapperu in Saiva Siddhanta conceive of this state as ineffable.

The Author's concern is more to guide his readers as to how to attain the suddha nilai, transcending kevala and sakala. This should be the endeavour of a mei-jnani. Kevala is *irul* state and sakala is *marul* and above this is the jivan-mukti (also called pranava) or *terul* and the final is suddha or *arul* state which signifies Paramukti after which there is no re-birth or *samsara.*

It is to ascend to this Himalayan height or to cross the ocean of ajnana or samsara that Santhalinga has given practical

guidance for the sadhakas because more important than metaphysical disquisitions is anubhava. Though coming in the Virasaiva tradition of his guru Adi Sivaprakasa Swami, Santhalinga has lifted philosophy from the shackles of logic, theology from the matrix of dogmas and creed, and mysticism from vague transcendentalism. He asks, "how the stage of mukti in which the consciousness of the knower and the known (tad-bodha) is abolished can be described even by the Vedas?" So, he takes the reader through the stages of bhakti, mantra, yoga, nistai and samadhi and reveals fully the stage of sahaja samadhi which is beyond bhavana (or Sivoham) stage. The final bhavanatita stage is the state of pure *Cit* through the Grace of Siva. All these stages are fully dealt in with the Text and Commentary and analysed in the pages of this book.

The author says that other schools of thought might expound other kinds of nistai and use different names but if they accomplish the quelling of *tad-bohda* there is no essential difference between them and his. If anyone says that he is enjoying the highest bliss through any particular way, he has not reached the stage of sahaja nista or ninrapati nitral. How can one then claim to have reached *sahaja samadhi* (iruntapati iruththal).? Even the thought is an interruption.

Two other topics to which also attention may be drawn are the Author's views on change of faith and stress on asceticism. He says that the doubts regarding one's own or other faiths are a phenomenon encountered in only the lower stages of one's spiritual evolution.His stress on asceticism is apparently the reflection of vairagya which is a basic feature of Virasaivism.[1] Thus this great Teacher has established the harmony of all the inner systems of Saivism and in a broader sense of all religions. This is not a weak ecumenism but a deep epistemological insight which reaches for Pure Consciousness.

Thus we see in this Treatise of Santhalinga the impress of his deep religious reflections and the accumlated experience (anubhava) of his great tradition which was further illumined

1. Vira–Saivam means Saivam based on vairagya daring to attain Para-Sivam by Linga-anga samarasya.

by his illustrious disciple Sri Kumara Deva and his disciple Sri Chidambara Swami.

This Treatise cannot be fully understood or appreciated without the valuable Commentary of Sri Chidambara Swami To cite one example, in his illuminating commentary he calls *avirodha* as nischayarta as distinguished from a-yadarta and yadarta. A-yadarta is doubt, yadarta is understanding and nischayarta is conviction born of avirodha. Chidambara Swami besides giving his own splended views on the text has given in support more than 500 udhaarna passages from the utterances of a large number of Arulalars and Anubhutimans. Chidambra Swami's clarification of the concept (Stanza 37) and refutation of mayavada (St. 38), the nature of the bandhas (Sts 40-42) distintion between ekamna, dvaita and dvidatvaita vadas (Sts 43-47) and of abheda (Sts 74 etseq) are brilliant.

After I translated Sri Kumara Deva's *Suddha Sadhakam* I was deeply attracted by Santhalinga's *Avirodha Unthiyar* and I started translating it. By the Grace of our Lord and of the Guruparamparai, I have done my best to translate the Text and Commentary and even the large number of udharanas in this volume.

In this undertaking I was encouraged by Thavattiru Santhalinga Ramasami Adigalar, the Head of the Perur Adheenam, whose Adi-guru is the illustrious Sri Santhalinga. He is the embodiment of the virtue of avirodha by his gentleness and love and learning. I am grateful to him for his blessing and to his lovingly undertaking to publish this book. His appreciation of me in his Benidiction is generous.

In the course of writing this translation I sought the help of Thavattiru Gnanaprakasa Desika Paramacharya Swamigal of Tondaimandala Adheenam, Kanchipuram to get many doubts cleared. I studied the text intermittently with his help for nearly six months. I am indebted to him for his scholarly help to me as a humble student and for his gracious Laudation.

I am beholden to Sri Yogiraj Swami Satchidananda, Founder-President of Integral Yoga Institute, USA., for his valuable

and appreciative laudation and to Dr T.M.P. Mahadevan, Professor, of Philosophy, University of Madras for his kind Foreword.

I must add a word about the printing of the book. It was found difficult to commission a press which could print with diacritical marks. So we had to discard the diacrical marks. The Novel Art Press, Madras-14 has done a good job in printing the work quickly but owing to certain inadequacies printing errors could not be avoided. The indulgent reader is requested to ignore them so that the great thoughts whilc reading the book may not be disturbed.

I trust that this Translation would be found useful not only to academic scholars of philosophy but also to aspriants who wish to follow the spiritual discipline which it teaches. I hope that this book would also supply the needs of Post-graduate students in Philosophy and foreigners who are often denied information about the philosophical and pyschologial backgrounds of Yoga and Samadhi. In writing this book I claim no infallibility and I crave the indulgence of of men of learning and spiritual eminence for any shortcomings.I dedicate this work as a humble offering at the Feet of Sri Santathalinga-Swami!

Madras, Feb 1976. N. Murugesa Mudaliar

NOTE ON TRANSLITERATION

As diacrifical marks could not be employed, the translitera-tions in Roman of the Texts and philophical words in Sanskrit and Tamil are done with simple devices like doublng of vowel letters for long vowel. Words in the text are split, without inflexion (santhi) so that phonetics and meanings may be rendered easier.

— N. M.

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SECTION-1

INTRODUCTION

Introduction

LIFE OF SRI SANTHALINGA SWAMI

THE SAINTLY AUTHOR of this Treatise **AVIRODHA UNTHIYAR** is Sri Santhalinga Swami, who lived in the second half of the 17th century A. D. (Salivahana year 1600 according to Ahinava Cintamani or Circa 1678 A.D.) He is believed to have been born in Tondainadu (Chingleput district and roundabout) in Tamil Nadu. From his childhood, he was very pious and loved to adore Siva and serve His devotees. He had learned all the Sastras and longed to visit the shrines of Siva and holy men and to be initiated in the path of getting over samsaara. In one of his peregrinations he happened to meet the mystic saint Adi Sivaprakasa Swami at Thiruvannamalai. Sivaprakasa Swami was the disciple of the illustrious Sri Namasivayamurthy, Head of Tiruvavaduturai Mutt. He was a devotee of Nataraja of Chidambaram which was then under the sway of a Vaduka Chief, a vassal of Vripaksharaya of Vijayanagar. Owing to the antipathy of this chieftain to Saivism, the Chidambaram shrine of Nataraja was in the danger of being neglected which made Sivaprakasa sad. A minister of this Chieftain was Lingana, a Virasaivaite. As directed by the Lord Himself by an ethereal voice, Sivaprakasa became a Lingayat and approached Lingana as a Virasaivaite and was well received by him. He had the grants and temple services for Nataraja restored by Lingana to the joy of all Saivaites. Sivaprakasa performed many miracles in his life, like bringing rain during a period of drought. He was given a grant of seven villages round about Tiruvannamalai (in North Arcot district). He established a mutt in Tiruvannamalai, and later another mutt in Tiruthuraiyur (in Tiruchira-

ppalli district) with the gift of lands given by one Lingadorai. One of the monumental works of Adi Sivaprakasa is the treatise **ADVAITA VENBA** which is a masterly exegetic work on Vira-saivism and Sivadvaita. When Namasivayamurthy attained mukti, Sivaprakasa installed Maraignana Desikar in his place and later Ambalavana Desikar when the latter attained mukti. Sivaprakasa brought back to life a Brahmin youth who was bitten by a snake near Kalayanallur and took him as his disciple. Many from far and near sought Sivaprakasa as their guru and for his upadesa. Santhalinga Swami, the author of *Avirodha Unthiyar*, had met him at Tiruvannamalai and imbibed his great learning. When Sivaprakasa felt that his days in this world were nearing the end, he installed the Brahmin youth referred to above as the heir to the Tiruvannamalai-Turaiyur Virasaiva Mutt. He was called Gnana Koothar. He wrote the *Vriddha-chala Puranam*. Sivaprakasa attained sadeha-mukti and mingled in jyothi on the banks of Navalinga tank near Patteeswaram (near Kombakonam).

The works of Adi Sivaprakasa Swami are:

1. **Advaita Venba**
2. **Ghanabhashita Rathnamalai**
3. **Mukkaantam**
4. **Sathathrayam**
5. **Anubhava-shadsthalam**
6. **Manthragoppiyam**
7. **Dikshaabhodai**
8. **Misaarppanam**
9. **Nootrorusthalam**
10. **Sarvaacara-shadsthalam**
11. **Thiruvalanthurai—sindhu**
12. **Tirukkazhukkunramaalai**
13. **Virutham**
14. **Kapparai-mukkiyam**

15. **Disksa-vidhi**

16. **Venba Mukkantaam,**

and other Virasaivaite works and also of many Vedantic works as well, like *Vivekachudamani.*

Santhalinga Swami had guru diksa from this Adi Sivaprakasar Earlier he was a student of Kalathi Swami of whom much is not known. He had also heard of another mystic saint Sivajnana Paalaya Swami of Bommapuram(South Arcot district) who came in the line of the great Siddhar called Bala Siddhar. On his way to meet him, Sivaprakasa met Turaimangalam Sivaprakasa Swami, the celebrated author of *Siddhanta Sikhamani, Prabhu-linga Leelai* etc.

They both met Sivajnana Paalaya Swami and were blessed by him. Santhalinga married Turaimangala Sivaprakasa Swami's sister Gnanambikai. He chose Perur (called Melai Chidambaram) on the bank of Noyyal river in Kongu nadu (Coimbatore district) for His divine mission and set up a mutt there and taught a number of disciples and practised nistai. On one occasion he was blessed by the vision of Lord Nataraja and his Consort seated on Nandi and remained in samadhi for a long time. (A reference to this is found in his writings). He had been teaching his disciples the highest renunciation. This filled them with a doubt why the teacher himself had not renounced. The story goes that Santhalinga asked his partner to sit by his side when giving instructions to the disciples. When he was discoursing the disciples lost all sense of this world and felt devoted as if they were in the presence of Siva and Parvathi. They realised their mistake in regard to their guru being a house-holder and repented for it. Thenceforth Sivaprakasa renounced and lived a life of utter renunciation living on only alms.

During his religious ministry, he had discovered a distinguished disciple, a prince of the Kannada country who renounced his worldly station and came to him for initiation. He was Sri Kumara Deva. Like Siddhartha of old, he renounced his wife and kingdom in early life. His work, *Maharaja-turavu* (King's Renunciation) which is auto-biographic, is a touching story of great vairagya. Young Kumara Deva made his presence before

Santhalinga Swami, who on seeing his princely mien said he would not be a fit disciple. So he asked his chaplain (tambiran) to tell the aspirant to go back and rule his country. The chaplain being impressed with the great earnestness of the new comer gently hinted that the new comer appeared to deserve consideration. Santhalinga, as if he did not know it, ordered that the new comer should for some time work as a labourer to cut grass for the cows of the mutt and gave him a sickle and binding rope. Kumara Deva readily obeyed the master's behest and went to the fietd to cut the grass along with other farm hands. Not accustomed to this work and not practised to grasping the grass bunch in the left hand and cutting with the sickle by the right hand, he cut his hand with the knife instead of the grass. The farm hands took pity on this new comer and helped him to cut the grass for him and take the bundles to the mutt. Santhalinga pretended to be displeased with the would-be disciple, but Kumara Deva remained quiet with great humility. That night Santhalinga asked the chaplain to make two separate food packets, one for himself and one for Kumara Deva, tie them to a stick and send Kumara Deva along with him. After both walking a short distance, Kumara Deva was lagging behind. Santhalinga asked him what the matter was. Kumara Deva said that he felt he was pulled on one side by one basket and on the other by the other. Santhalinga smiled at the disciple's experience and as if out of pity suggested that they might sit down at the tank bund and eat the food. Santhalinga mixed the food in the two baskets together and shared the mix between them selves after offering to their atma-linga. After a few days of instruction Santhalinga ordered Kumara Deva to go to Vriddhachalam (in South Arcot district). The disciple obeyed by order. At Vriddhachalam, Kumara Deva was granted grace by the God dess Vridhambigai, who revealed to him the secret of *Tai tvam asi*, the mahavakya of the Vedas. Kumara Deva accordingly wrote his greatest book *Suddha-Saadhakam*, the Path of Pure Consciousness. Including this he wrote in all 16 sastras which deal with the highest philosophy and the means for God-realisation.

Santhalinga had many other disciples besides Sri Kumara Deva. Kumara Deva afterwards became the fifth Pontiff of the

Thiruvànnamalai-Tiruthuraiyur Virasaiva Mutt founded by Sri Sivaprakasa. Santhalinga was associated with Turaimangalam Sivaprakasa Swami as mentioned earlier. Another disciple worthy of mention was Mouna Swami of Chidambaram, who also established a Veerasaiva mutt at Chidambaram.

Yet another illustrious disciple was Chidambara Swami. He was a learned man from Madurai and he was fortunate to meet Sri Kumara Deva and study jnana sastras at his feet. Kumara Deva, one day took Chidambaram to Perur to pay obeisance to his Guru Santhalinga and stay for a few days. Before leaving, Kumara Deva requested Santhalinga to take young Chidambaram as a disciple. Santhalinga told Kumara Deva to give initiation himself and teach him the truths of Veerasaivism. Kumara Deva accordingly carried out the master's wish. When they next visited Santalinga, he admired the learning of Chidambara Swami and asked him to write a commentary on his works. Chidambaram carried out the wish and it is said that Santhalinga had approved the commentaries. Chidambara Swami's most important work is *Tirupporur Sannidhi Murai*, a garland of poems in praise of Lord Muruga at Tirupporur (18 miles south of Madras City). He founded a mutt at this place which exists today.

Thus Santhalinga Swami was the inspirer of Sri Kumara Deva and Sri Chidambara Swami. He was himself inspired by Adi Sivaprakasa Swami. He had, as mentioned earlier, contacts also with Bommapuram Jnana Paalaya Swami and Turaimangalam Sivaprakasa Swami who were giants both in realisation and in learning. In his works *Vairaagya Sathakam* etc., Santhalinga indubitably claims himself to be the disciple of Adi Sivaprakaasar of Tiruvannamalai-Tiruthuraiyur Virasaiva Adheenam. This great mystic saint, Adi Sivaprakasa was the one who saved Saivism and its heart centre Chidambaram and firmly established the Meikandar line of Saiva mutts by installing Maraignana Desikar and Ambalavana Desikar in Tiruvavaduturai Mutt and Gnanakoothar to succeed him in the Tiruvannamalai - Tiruthuraiyur mutt in the Virasaiva tradition established by him. He thus became the saviour of two traditions. He built a bridge between Saiva Siddhanta and Veerasaivism and placed

Veerasaivism in the Tamil country on a firm basis. His work was continued by Santhalinga Swami, Kumara Deva, Chidambara Swami and Turaimangalam Sivaprakasa Swami and in reeent years by Sri Gnaniar Swamigal of Tiruppadiripuliyur mutt. Santhalinga was thus one of the three great Virasaiva preceptors who started mutts and gathered a large number of followers and wrote many treatises of which the present work Avirodha Unthiyar is a cclebrated one.

Santhalinga Swami imbibed the spirit of tolerance and understanding and did not decry other schools of thought, but emphasised the essential identity of all at the core. He was not merely a metaphysician but also a mystic and placed greater emphasis on Self-realisation or anubhava than mere knowledge. All the sastras that he wrote bear this hall-mark. He did not indulge in polemics or in vain disputations. Nor did he plaee emphasis on ritualism. In fact, Virasaiva practice itself is the the highest Sivayoga which is the sadhana taught by all schools of Saivism. The great mystery of the identity of Self with Brahman is not realised through books and logic but by practice of the highest yoga and by the observance of non-killing, and non-detachment.

The four works that he wrote were *Kolaimaruttal, Vairaagya Sathakam, Vairaagya Deepam* and *Avirodha Unthiyar.* Santhalinga spread his message through these works and by-sending out his disciples to many parts of the country. The mutt at Perur was the fountain-head of all these activities. It maintains that tradition to this day. It is probable that Santhalinga went on a mission to Yaazhpaanam in Ceyl on.

Santhalinga attained "ista-linga mukti" after fulfilling his mission. His day of mukti is the Maha nakshatra day in the month of Masi. His sannadhi (shrine) is in Perur on the bank of Noyyal river and east of Pattiswarar Temple and is visited by thousands of people.

After Santhalinga left this world, his works were widely read by scholars and quoted in other works. The Mutt after some years fell into neglect but it regained its importance about a hundred years ago. The work of regeneration was done by the

Pontiff Sri Ramalinga Swami about 75 years ago. He was followed by Satchidananda Swami and Mouna Swami. Then came Manicka Swami, who was a disciple of Sri Ramalinga Swami of Sravanapuram Kowmaara Mutt (near Coimbatore) He developed the buildings of the mutt and started the Sadvidya Sanmarga Sangam which attracted many learned men. Sri Manicka Swami was followed by Sri Arumuga Swami. The present head of the mutt is Thavattiru Vidwan Santalinga Ramasami Adigalaar. He is also the Principal of the "Thavattiru Santhalinga Adigalar Tamizh Kalloori" founded in 1953, which trains students for the Vidwan class in Tamil and also imparts religious instruction. The Kalloori and Sadvidya Sanmarga Sangam are the important institutions attached to the mutt. Training in agriculture and in devotional music and social work are also imparted to the trainees.

The public are indebted to the prescnt Head, Thavattiru Santhalinga Ramasami Adigalaar for reprinting the four sastras of Sri Santalinga Swami in 1966 after the previous edition printed in 1926 during the time of Sri ManickaSwami. He has also performed the Kumbabhisekham of the mutt in 1973 in a grand style.

Thavatthiru Adigalar has conceived the noble idea of bringing out an English translation with commentary of **AVIRODHA UNTHIYAR**, which is the crest-jewel of Sri Santhalinga's four sastras. He is a member of the Syndicate of the Madras University and an educationist. The world owes to him the noble task of placing **AVIRODHA UNTHIYAR**, through this English translation, on a world perspective. The present author is greatly beholden to him for aceepting his offer of the sacred task of this translation. Thls work of Sri Santhalinga Swami is an outstanding Saiva ecumenical work, with deep metaphysical insights and conviction for religious progress and harmony, the like of which is not found in any other philosophical literature, Eastern of Western.

WORKS OF SANTHALINGA SWAMI

The four works of Sri Santhalinga Swami now extant are:-

1. **Kolai Maruttal**
2. **Vairaagya Sathakam**

3. Vairaagya Deepam and
4. Avirodha Unthiyar

They deal respectively with the four doctrines he emphasised viz., Love, Renunciation, Knowledge and Realisation. This quadrad are a sort of four "Vedas" or books of knowledge for the eclectic message of this great teacher. The crest jewel is AVIRODHA UNTHIYARwhich teaches the harmony of religions and the path of *bhavanaatita yoga* or Pure Consciousness.

A short summary of these works is given below for the readers' benefit :

KOLAI MARRUTTAL (23 VERSES.) This deals with Non-killing as the basic virtue for all spiritual development. In the first stanza the author refers to the fact that Lord Siva himself had instructed him as guru for revealing this dharma. The theme is discussed as a dialogue between a Saiva teacher and those who raise doubts like whether living creatures cannot be killed for sacrifice, whether it is not wrong on same principle to eat vegetables which have life too and whether one cannot eat meat of animals killed by others. The author emphasises that killing does not help purity of mind and hence should be avoided and eating even some kinds of achaara-padaarta (vegetable kingdom) will make the mind impure and that eating one-self or offering meat to Gods is gross sin and anaacara. Th,s work lays the basic foundation for a satvic life, viz., non-killing and condemns killing even for rituals like the vaidika yajnas and vamaacara practices in certain forms of worship. It also condemns the Buddhistic permission to eat meat of animals killed by others. Without this austerity of non-killing a life of Light and Love is vain. This is the emphatic declaration of Santhalinga Swami in this work.

VAIRAGYA SATHAKAM (A century of verses on Renunciation). This work consists of fifty verses as exegetics and fifty as psalms and prayer. The keynote of this work is that this human birth which is rare to get should be used for the purpose of finding the means to avoid the recurrence of samsara, before death overtakes us. The best means is bhakti to God instead of attachment (bandha) to worldly pleasures. It is meet that one should realise that God alone is our true guide and that

jnaana alone is our friend and not the five senses which are likely to lead one astray. The grace of God (Haran Arul) is true wealth (unmai-p-porul) and not possessions which only brings grief. Our permanent abode is the Feet of the Lord and not this body which is composed of the perishable elements. To attain freedom and reach the Lord is the glorious victory of life (pugazh) and not to be re-born which is failure (igazh). Thus this *nitya-anitya viveka* is the basis of a life of virtue (tavam) and all else is futile (avam). Tavam (i. e. love of God) alone leads one to bliss (sukham) and all else is only misery and pain. What does this tavam consist in? It is to do God's work through the body, to sing his praises througe the mouth and to contemplate Him in the mind and live in the company of men who do these things. It is no good to pretend to be like one who has renounced the world and let your mind dwell on earthly desires. You may have learned all the sastras and be capable of expounding them. but what use is it if you do not leave off the *lokaacaara* and embrace *jnaacaara*!

The four Vedas speak only of one *Saiva Maarga*, which lead to *Suddha avasta* (pure consciousness) but we cling to the six paths not free from blemish, because they deal only with the *Kevala* and *Sakala avastas* which lead to doubt and difference and not to Suddha avasta. So one should not be misguided to be constantly entangled in the toil of being born and attached to all kinds of ties and then die to be reborn again. Maarkandeya was saved by Siva because when Death came, he thougnt only of the Lord, but we lesser men do not know when death will come and what we will then think of, and so we must ever cling to the feet of the Lord. When this body lasts, we must use our intelligence to attain the pure consciousness which is conventionally spoken of as the Feet of the Lord. All other endeavours are like trying to do agriculture with the water seen in mirage. So jnana-samaadhi alone is the real yoga and all others are like following the mirage. Renunciation of desires (niraasai) and the steadfast adherence to this one purpose alone will lead to the Bliss of Freedom. Desires are the seeds for re-birth and they should be killed by intelligence. By negating the objects of desire, the waves of the sea of the mind would be stilled. The *vaasanas* (impressions) in the mind of all sense - experience will

then disappear. Then only can the mind be established at the Feet of the Lord. It is no sacrilege to leave off even worship by kriyas for the sake of this higher devotion. For to objectify the Supreme who is beyond comprehension is itself a fault. So this superior *Suddha maarga* which leads to pure conciousness is the flawless *jnaana puja* and superior to *kriya*, *archana*, etc. It might be considered that this is difficult unlike other forms of discipline like dhyaaua and japa. True, it is difficult for children to keep quiet but easy to run after objects of attraction. It will not be so difficult for grown up men. It will not be possible to attain the highest state of our being as an object of the mind and so to keep the mind still is the direct means of its realisation. Sivan is not drisya (knowable) and so to keep still is the only means to experience Him. This is the secıet of *summaa iruttal* spoken of by the jnaanis. When the mind is without disturbance, the sense perceptions will disappear and the old impressions on the antahkaranas will be erased and finally all obscurations which perverted the pure *cit* to shine forth will disappear. That is liberation, and it is the highest *turiya* state which the Jnaana Guru has attained himself and teackus his eisapls.

The inseparable Sakti of Parabrahman is Iswara. It is like the waves of the sea. The tattvas from nadham to prithvi are the sprays of those waves which go back into the sea by the power of that Sakti. So, it is wrong either to identify oneself with any part of the *prapanca* or to treat it as alien as it is *sukhasvarupa*, unless you look at it with a sense of duality (*dvaita bhaavana*). So one's intelligence must be maintained above *bhavanas* (thought). If that is not possible cultivate *paripurana bhavana* which should not be a concept an iota less than the whole. If even that is not possible, look upon the whole *prapanca* as the body of the Lord and the manifestation of the grace of the Lord who had come down to rid you of the three *malas*.

Thus in 18 stanzas (9 to 26) Santhalinga Swami shows us the way for *Jnana nistai*. The ascending order of realisation are:- (1) *Gurumurthi bhaavana* or meditation on Lord's Grace as Guru, (2) *Ekabhaavana* or looking up on prapanca as the manifestation of the Lord, (3) *Paripurna bhaavana* or looking upon God as whole and entire, without duality or division, and

finally (4) looking upon God as above all thought or idea (*bhavanatita*). No, other Treatise, as far as be know, gives the supports and steps for the final consummation of purna yoga or Jnaana nistai as as this work of our Swami.

It is not enough only to try to ascend those heighs without *jnaanacara*, or discipline so long as the body lasts. The first essential is *mounam* or silence of the mind. If that is not possible, cultivate truth, that is, truth which wlll produce goodness and finally give up the experience of ego like 'I did this or He did that'. Even that is false as it is wrong to alienate truth and goodness from the Lord and to make it one's own just as even a ray of the sun's light cannot be separated and claimed by any one. Mere speaking of the truth is *paasa-vairagya* only. To speak truth for the good of others is *jivakarunya*. To abstain from claiming agency is *Iswara bhakti* and to attributc every thing to Siva is the highest *Brahmajnaana*.

From the step of *mounam*, we must ascend to the next step of *samadhi*. Sitting in an *asana* (posture of body and mind) where you will be like a painted lamp without fiickering, is the first stage. If that is not possible, do the work enjoined by the Guru with single-minded devotion. The next best thing is to do things which will do good to others. Even if due to the result of previous karma, you have to do anything doubtful, see that it does not involve killing. Finally, do not do anything only for the sake of your own body.

In *samadhi*, remalning still is *Brahma-jnana*. Doing the work of the guru is *Isvara-bhakti*. Doing good to others (all creatures) is *jivakarunya*. Abstaining from pleasures of the body is *paasa-vairagyam*.

The Atman is one of the eight forms (ahsat manifestion) of Siva. It is known as *Iyamanan*. It is an *anga* of Siva. To regard oneself as independent of Siva and all actions as our independent actions, is wrong. The *panca-kosas* which are the product of *maaya* is not the self which is *cit*. When intelligence is unclouded, it is verily in the presence of the concealing power, *tirobhava* of God. It is His *panca-kritya* which conducts the atman which is *jada-cit* according to its past *karma* (intelligence limited by nescience). So, all concepts of action as that of one's,

self or of another person are wrong. When the arrow flies and hits a target, one should think of the archer as the author and not the arrow. It is *aanava* that hides the self in the *Kevala* state and *maya* that makes it active in the *Sakala* state. If one is the night, the other is day. The *Suddha* state is neither of these (*iraappakal atratu*) To free oneself from. *Anava* and *maya* is spoken of as a state which is neither day nor night. The means to that end is *Para-paththi* and *para-jnana*. To allow oneself to be moved by Siva and give up one's authorship is the *para-jnana*. There is no love of God (*parapaththi*) without *tat bodham*. There is no jnana higher than *para-jnana*. All our actions are verily to be regarded as Siva's. But we regard them as ours. How is it so? It is so because of aanava. You have no freedom and all your sense organs are unintelligent. It is Siva who is *tat swatantra* (free in His own nature) and unites us with our senses. It is nescience that again makes you go through the cycle of births. This nescience is the egoism that regards itself as the author of this or the author of some thing else. You claim ownership for things which you like and attribute to God things that you do not. This *abhimaana* is at the root of nescience. One who has given this *abhimaana* is really the one who has wisdom. It is the all-knowing God that ordains every thing. The trees put forth branches and do not have any conscious attachment to their own being and they grow and die as ordained by God. Why should you then have attachment to this body?

Evil does not befall one by any other agent except by Karma with God's will, and it cannot be nullified even by devout prayer. From birth to freedom through bondage, it is God's law that prevails. If non-attachment to this body is not possible, think well of its imperfections and the Lord of Uma would give you a more permanent body even as without your asking, the Lord has given you this body and the world-apparatus. When you are in sleep state, He protects you; while in the waking state you are supposed to be protecting yourself. The truth is He looks after you in both the states according to your karma, every minute of your existence. So it is meet that you love the Creator who is your guide and protector. Even the tortoise knows to withdraw its five limbs at the thought of any danger but you do not withdraw your five senses and see safety by uttering the five-syllaicb

name of the Lord (*Pancaksara*) but allow the senses free play in the hope of getting pleasure. There are no scriptures which speak of any way other than the love of God to escape the pain of birth and death. Instead of following it, you run after the pleasures of sex and senses. You do not dance with joy by worshipping the Feet of Sivasankara, who is ai the crest of all the Vedas and Sastras. You do not hasten to see the dance of the Lord at Tillai but run to women's threshold. That Dance is for all, sinner and saint, the sentient and the insentient (*podunatanam*). You do not think of the Divine Teacher who taugh the four Rishis under a pcepal tree and now manifested Himself as our Adi-Guru Sivaprakasa Swami. What pleasures are there in women, made of mortal flesh draped in silk and deckcd in gold? The temptation of women makes you lose your spiritual strength (*tapobhala*) and it finally shortens life. You forget the joy of realising yourself as the Pure Intelligence and not as this body of flesh which seeks satisfaction with another body of flesh! If your tongue waters at the thought of tasty food and body quivers with excitement at the thought of women, there is no greater impediment to reach the cool haven of the Lord's Feet. If you are ill, you cannot enjoy the pleasures of women with the body, but even after you are dead, your relatives anoint you with *vibhuti*, sacred ash, because it is good for you. Why not then, even when you are alive cherish *vibhuti* and wear other attributes or symbols which make you fit for Lord's Grace. The 8 attributes are *vibhuti*, *rudraaksham*, *pancaksara*, *tirtham*, *prasadam*, *guru*, *linga* and *jangama* If you thus worship the trinity, Guru(teacher), Linga (symbol of Siva) and Jangama (servants of the Lord) you can surmount birth and death and live eternally at the Feet of the Lord in the Golden Hall of Tillai, which is the life of your Life. You need not even read aloud the endless Scriptures like the cawing of a jackdaw if only you utter the praise of the Lord in a garland of love for His Feet Like the sweet talk with the beloved, sing the hymns of the Great Teachers Manickavaacagar, Sambandar, Appar and Sundarar. Take this as not mere words of advice but as a Great Promise. Do not long for the favours of the rich even if they have a mountain of gold if they are not servants of thc Lord, but do service to His devotees. Have this firm belief and you will verily be saved!

The first 50 verses of this *Vairaagya Sathakam* summarised above map out the way of attaining *Sama yoga* through renunciation and meditation and self-control. This is a valuble guide to the science of *bhavanatita nistai*, i. e. pure consciousness, without thought or modification of the mind. The author reveals the secret of this samayoga which only a realised person can dare to speak of. Out of concern for the souls sunk in ignorance and caught in the web of earthly ties, the author transmits these esoteric truths not as occult teaching but as a closely reasoned-out path which provides a royal road to the state of *abedha*. In the next 50 stanzas of this work in venba metre, the author utters penitence and implores the grace of his Guru who is the embodiment of the supreme Siva Himself to lead him on this path. In the last stanza of this garland of total 100 verses, Santhalinga makes his surrender to his Guru and prays that he may be helped to attain the state of *abedha* where the duality of subjeet and object is negated and Self remains as Pure Intelligence:

VAIRAGYA DEEPAM—This work contains 101 verses and is an elaboration of the truths of *Vairaagya Sathakam* regarding the renniation of desires—desire of self (ahappatru) and desire of objects (purappatru). So this is called the 'Deepam' or the beacon light to remove the darkness of ignorance.

Vairaagya Deepam expounds and emphasises the way of renunciation of desires, subjective and objctive (*ahappatru* and *purappatru*),necessary for attaining the state of *samayoga* or *iagra-susupti* which is the threshold for Pure Consciousness. Life in this world or in *svarga* is transitory and its product is only recurrent births. Its genesis is the desires, both subjective and objective. So complete renunciation of house, wife and possession is the surest means to get over them. Renunciation is only half the battle. The next step is to control the mind and transcend *apara jnana* and proceed to *para jnana*. This work *Vairaagya Deepam* is considered to be the essence of *Saiva Tirumurais*, and of Tiruvalluvar's *Kural*, the songs of Pattinattar, the teachings of the *Bhagavad Gita* and a reflection of the way followed by great rishis like Sukha, Janaka and Bhadragiriyaar. 'Vairagya' or desirelessness is the key to the life of Light. The prologue to this work says that by the sword of *nishkaamya tava* or *Vai-*

ragya one will cut asunder the ties of the world and proceed to the Life Blissful (Samayoga)[1]. This work is fittingly called the 'Light of Vairagya' because it illumines the mind to get rid of the darkness caused by the two desires, "I" and 'mine' or *deha-bhoga* bonds. By this what appears as darkness and pain is turned into light and freedom from pain.

In the womb, we suffer five great pains due to the five elements like matter, water, air, heat and void which press on the 'foetus'. After birth, there are again all kinds of pain in baala, kumara and viruddha stages, like hunger, disease, lust etc. If one knows the impermanence of the body, he will not fear death, because he knows that there is for him another everlasting body. This body is only a borrowed instrument. Instead of using it for the good purpose of getting liberation, all the time we are wont to try to own it. So it is wise to do *tavam* for the blisssul *moksa.* We cannot cross the ocean by the frail boat of house-holder's virtues. One has to get into a bigger ship, which is the life of renunciation. Tiruvalluvar praised householder's life because it helps to do tavam to realise the superior virtue of renunciation. So the gain of moksa (*mei-unarvu*) is spoken of by him only in the Chapter on Renunciation (*Turavu*). Similarly he has praised asceticism in the beginning of his *Kural* in *Neethar-perumai* and so it should be inferred that householder's state is not superior for the way to liberation. Attachment to others like wife and children and attachment to things like land, wealth etc. should be achieved before old age sets in when *nistai* would be difficult. There is no sin in renouncing in young age itself as life is uncertain. There is no use taking *aabatnu sanyasa* on deathbed. Renunciation is proper when the *anityaviveka* (realisation that except God everything else is impermanent) is intense. After all, God is the support for wife and children and not mortal man. Evolved persons like Sukhabrahmam attained *nitya-anitya jnana* even while in the mother's womb. There is no jnana higher than the realisation that renuciation is the only way for the highest bliss and he is a jnani who realises this and renounces. He is called so because he has abolished ajnana by renunciation.

1. Sama yoga is jagrat-sushupti state (in Tamil, *thoongamal thoongum nilai*).

2

That is,he has realised that except God there is nothing Real and so there should be no attachment to all else. This is *Brahma vidya* because all *mayaakarya* roots of ignorance have been rejected. This *Brahmavidya* is *parajnana* when body, mind and speech are overcome and one remains free from *icha*, *jnana*, or *kriya* modifications of the mind. This is called '*summa iruttal*'. When *itcha*, *jnana*, *kriya*[1] function, the jnana gained is only *apara jnana*, i.e., not transcendental (para jnana). It is easy to master the Vedas and gain much knowledge, but it is a vain to attempt to know God as an object of such knowledge. Without even the endeavour how can one say that he is Brahman although steeped in aanava. This is not jnana at all. Without renunciation, *ajnana* cannot be removed. Being in a dark room, one cannot remove the darkness by simply saying that light will dispel the darkness. It is through renunciation alone that all conjunction with *maya* will be sundered. A doubt may arise whether instead of jnana abolishing ajnana, how can renunciation accomplish it? A jnaani who has renounced alone has the the right of *samadhi* when he quits the body. Not even an *anthana*, [2] though he has mastered the Vedas, has the right, if he has not renounced.[3] Those who have renounced alone are fit to be considered as jnaanis eligible for moksa. An ascetic is entitled to be worshipped by householders who have claims for apara-jnaana. There is greater chance of realising jnana on renunciation than in householder's life. *Apara jnaana* is only inferential through a study of the sacred books while *para-jnana* is direct when the soul is fit to unite with God. *Apara-jnana* only helps one to realise the certitude of *Para jnana.*

It will not be possible to reach God unless one knows the nature of the Self. One cannot know the Self unless he achieves the sleep state in the waking state (*nanavil-susupti*) when *ajnana* will be dispelled. To realise this state one should kill the impacts of the antahkaranas (instruments of knowledge). That state is abhaava or coalescence of sleep and awakening (sometimes called *iraappagal atra nilai).* The impacts of antahka-

1. Conative, cognitive and emotive functions.
2. Scholiasts whose occupation is Vedic study.
3. He must become a *vipra*.

ranas can be abolished only by *yoga-sadhana* (the practice of communion with the Inner Self). This yoga is of two kinds—*kriya yoga* and *jnana-yoga.* Kriya yoga has eight aspects, *iyama, niyama, aasana, pranaayama, pratyaahara, dhaarana, dhyaana* and *samadhi.* Jnana yoga is the way of discrimination by which Reality alone is posited and then by *nistai* all Duality is abolished and perception is made functionless. To achieve either of these two yogic ways, one should control the five senses. There is no other way of controlling the senses except by giving the five desires of thought, viz, *sabda, sparsa, gandha, rasa* and *rupa.* Thus one who desires liberation should control the five senses and detach oneself from the objects through which the senses crave for enjoyment. That is why the divine *Tirukkural* enjoins to renounce the external attachments first and then internal attachments *(ahachachaarbu* and *purachachaarbu)* and to cut asunder all desires. Then the five *indriyas* should be prevented from running after the objects but forced to retreat. Thus by transcending these one by one, one realises the Reality. This realisation is called *jnaana.* Liberation is nothing else than the result of overcoming ajnaana. That is why *jnaana* and *veetu* (Moksa) are always spoken of together. The stages leading to it are:- (1) giving up attachments, (2) killing desires, (3) control of senses, (4) forgetting the old sense - enjoyments, (5) establishing quiescence in waking state, (6) controlling the ascendancy of nescience, (7) realisiug the True Self, (8) realising the onset of God's Grace and (9) finally realising God and union with Him. Thus the achievement of this final union includes these 9 stages—or *Dasakarya* as it is called. (Even spiritual experience has in itself a methodology. The moksa through *para jnana* is alone real, whereas all else is only verbal and ideation *(apara)* only.)

The three bonds are:- (1) *purappatru* (external desires), (2) *udalpatru* (attachment to the body) and (3) *utpatru* (desires of the senses). The latter two relate to *kaayam* (body) and *karanam* (senses) and are jointly called *ahappatru.* Correspondingly renunciation is called *ahatturavu* and *puratturavu.* He alone is a jnaani who has renounced both these ties. It is vain to think that one who has renounced the internal desires has renounced the external too as no plant that puts forth leaves

and flowers has no root functioning. If the root is sundered then the leaves and flowers will wither away in no time. So, the external desires must be killed first to get over internal desires. The first stands in the relation of *kaarana* to the other, which is *kaarya*. Tiruvallavar has also proclaimed this truth. One cannot become a *Nirmala siddha* (a pure - conscious one except by this method. Otherwise he remains a *malina siddha* (impure - conscious). The contrary position will give rise to unbecoming conduct (koota-ozhukkam) and alien to what Lord Mahadeva declared to Umadevi in the Agamas as Sanmarga.

A man who says that he is practising *indriya nigraha* without leaving desires for the objects of the indriyas through the mind is like one who holds a knife in his hand and declares that he is practising *kollaamai* (*ahimsa*)! The objects of desire are impediments to the practice of jnaana (*jnana-sadhakam*). If one says that he will kill external desires after getting Brahmananda lo! would one still have craving for the lower desires after achieving Brahmananda? A lion which is after an elephant does not stop on the way to eat a frog! A true warrior who goes to the battle field to vanquish an opponent will not turn back, but rather die in the attempt. Similarly, one who has renounced the world of senses will not return to it even forgetfully and will not even remember it. One who witnesses a phantom show is not elated or depressed by what happens to the city shown to be on fire, but looks on with amusement only. So also one who has renounced is not affected by what happens to the external world. Seers like Janaka and rishis like Sukha were not affected by the splendour of their parents but entered *jnanasamadhi*. Even Lord Mahadeva to demonstrate that *para tattva* state cannot be realised except in loneliness, left behind his Devi and his host of Ghanas and entered *jnaana samadhi* under a peepal tree[1] like a bee which seeks alone the flower laden with honey. Such a teacher should have (1) *jivakaarunyam*, (2) *isvarabhakti* (3) *paravairagyam* and (4) *brahmajnaanam*. A warrior who does not enter the fray in a battlefield but simply proclaims his valour would be despised. So, even if one

1. This refers to Dakshinamurthi.

embraces the highest renunciation and samadhi would not be deemed a true guide for the path of salvation unless he practises them. People would like to pluck the lotus in the tank and not hanker after the illusory lotus in the sky. So a real benefactor should have (1) compassion for lesser souls and (2) reverence for his own teacher. Otherwise it is a waste for the ordinary run of mankind to do anything with him. Further, even if one has *samadhi*, *turavu*, *gurubhakti* and *jivakarunyam*, if he decries the grand conclusions of the Vedas and Agamas, no one would follow him. Blessed is the one who can find a Teacher like that and surrender unto him. Such a teacher by his *jivakarunyam* will burn the contingency of birth and death for his disciple; by his *isvarabhakti* he will bring the blessings of the line of teachers in the Kailasa Paramparai[1], by his *paravairagya* he will cure our ills like the radiant sun that takes away darknes. Such a one will give his *tiruvati diksa* (placing the foot on the head as a token of anugraha) to those who seek his refuge.

One in the wordly way of life, even if he seeks a jnana guru will get his upadesa only after a long time of trial. Even after that, one will not be able to enter *jnana samadhi* until actions by body and mind reach quiesence. *Manolaya* is necessary for jnana samaadhi. In olden days to test a disciple in this way, Acharyas would train a disciple even for 12 years before finally imparting the secret of jnana.

If one watches by his intelligence (*buddhi*) the ways of his mind (*manas*) in his attempt to wean it away from the world, he will find that the mind runs after actions through speech and body. So one should curb actions through speech and body. If the worldly life is an impediment to this, one should give it up. Saint Jnaanasambandar and Saint Appar have shown that there is no salvation without renouncing family ties and bonds. Those who accept these Divine Teachers cannot indulge in the falsehood of saying that they can give up inner desires without giving up external bonds. There is no use clinging

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1. This refers to the *ahachchantana* and *purachchantana* teachers from Srikanta Sivam to Meykandar and other santanacharyas.

to objects of desire while saying that you have killed the love of life. That is why the ascetic prince Bhadragiriyar renounced everything. The imparting of jnana sastras is waste to persons who do not give up external attachments. Nor is the attempt to leave everything and sit in a selected lonely place practical. Even there one would develop attachments like cleaning the place, lighting it etc. So loneliness must be in the mind wherever one is—in a cave. ruined temples or a pial. Of what good is it to seek external renunciation like a miserly merchant who gathers profits, if the ascetic does not try to remove others' pains and sorrows like his own. So *jivakaarunyam* must be the outward sign of an inner renunciation. Lord Mahadeva Himself taught Devi that compassion should be shown to all creatures. Similarly Bharata the great Progenitor of man walked his way in the world without harming other creatures. So also, those who have renounced should walk warily without harming any life—whether they are ants or grass. Particularly the heart of one who has renounced should go out in sympathy if any creature is injured by others or unknowingly by himself., Even if one abstains from killing and has no desire for gold land or women, one should spontaneously look upon others as his own self with love. Otherwise, his pretence in looking upon gold as potsherd, land as desert and women as one's own mother would be meritless.

St. Tiruvallvar declared that non-killing is the best virtue (tavam), but more than this compassion is necessary. This will prevent anger, jealousy, harsh words, and fault-finding. Thus in body, mind and speech the ascetic should be kind and gentle. Although one renounces the empty pleasures of life, if he hankers after fame in this world, the inner self in him which is the witness will not realise peace. The ascetic cannot pretend that he is at peace with himself and falsely raise the eyes upwards as if he is enjoying Divine Bliss. This humbug cannot be atoned in any manner. Tiruvalluvar rightly said that by renouncing, whatever the concomitant pains, they will not affect one. So everything that seems to give pleasures should be renounced and the aim should be realisation of the highest Reality by searching for a true Guru.

By the Guru's grace one will realise the truth of the *Mahaavakyas*, seek the company of others who have earned the grace of the Guru, learn the sastras and then seek solitude for *ekantha nistai* to achieve *jnaana saadhakam*. No one will despise one if he does not gain immediately the great Bliss but he will certainly be despiscd if he does not pursue the path shown to him like an a amlaka fruit in hand. So one should do the *nitya karmas*, concentrate on the Guru *upadesa*, seek solitude, pray for Guru's grace and establish the mind and in so doing should not despair and give up endeavours but conquer the senses and agitations of the mind. This is *jnanacaara*. Externally it is known by one's austerities, One should go at noon in the streets and beg and accept and eat with hand as vessel (the *kara-patra)*[1] whatever is got, either gruel or stalc-rice water and satisfy thirst from a nearby tank or lake. One shall not eat at other times as it would cause dullness and create lust. As only bare hunger is .o be appeased, choice food should not be yearned for, and there should be no dissatisfaction if food got is not to the taste. Otherwise, where is the difference between worldly life and renunciation? Also, one should not praise those who give and dispraise those who do not. It is not befitting for those who have renounced to curse anyone.

Just as one who loves his beautiful wife too much, will, when creditors come and drag him out, cast lingering eyes on her and try to settle the matter and come back to her quickly, so also one who is in *jnaanasamadhi* will settle the demands of hunger quickly and come back to *samadhi*. The true practitioner of *nistai* will always be in *nistai*, whether walking or resting and there is no such thing as leaving off *nistai* and coming back to it. One who sleeps while walking will enjoy sleep better when resting as, in walking, once in while he will come back to this world. Similar is the case with those who practise *nistai*. The practioner while overcome by sleep will lie down with hands and legs clasped behind as though they were soft bed.[1] What better is needed for one who lives on alms? Even

1. This kind of renunciation was practised by Sri Kumara Deva. In recent times Sri Karapatra Sivaprakasa Swami (d. 1918) was known to practise it.

those who care for creature comforts will eat anything got without cursing and sleep without mattress, when these upadhis become unbearable. After many births one is dorn as man and half his life goes in sleep. So the wise will not indulge in sleep. But as excess of sleep or lack of sleep is harmful, moderate sleep is necessary. When they wake up they would sit erect with head, neck and body in a plane straight with the shoulder. They will not be affected by sex impulses. This impulse does not arise when one needs sleep or when one needs food. In other times by the inaction of the mind as in samadhi,sex desire will not arise. Nor will it rear its head in between sleep and waking or between hunger and satiety because there are no desires and there is no ego and the mind is engrossed in the attainment of a higher consciousness. Just as one will writhe in pain to wash off dirt that sticks to his feet, so also the jnaani will be dying to cleanse the body which has nine openings evicting unclean things. Even if the heavenly damsels Urvasi and Rambai appear before him and offer enjoyment, he will not cast his eyes on them. Oh what a difference! A dog looks on for hours at a squirrel which has ran up a tree. So also lesser men will be excited by the very sight of women even if they are not available. A jnaani will not even playfully ask a small child to marry him as no one asks his daughter girl to marry him even in fun. So, renunciation will harbour no thought of sex pleasure. A virtuous woman is be blessed in this and in the next life. A worldly woman enjoys only in this life. An immoral woman is damned in this as well as in the next life! So also is one who pretends he has renounced and yet entertains thought of a woman's pleasure.

An ascetic will not want or accept any thing through any one. If he accepts food and raiment, it is because they are rejects available in any home or in any scrap heep. He will not be affected if others treat him well or ill as he knows it is all God's action. This *samabhaavanai* should be like that of a child. He will not be afraid of reptiles if he takes shelter in a ruined temple or in a dark cave, because it is God that protects or ends this life. Saint Sundarar has enjoined us not to keep guard over this mortal body but to give ourselves up to God as He is responsible for birth, death and rebirth. So

one should stand fast to faith in God which is the highest jnaana. As the saint of Tiruvenkadu (St. Pattinathaar) said there is nothing that happens without Divine will. Even if death separates one's body and soul in the quest of jnaana, he will be for a short time in some other unseen sphere and come back to to this world and within one birth or two attain the *paripurna jnana* of his quest! As Saint Tirumoolar said, if even some forces disturbs one's tapas and cause fear or longings, the jnani's thought would be fixed on the *tiruvadi* of our Lord Siva. Even the devas or bhutas cannot disturb his samadhi and he will realise liberation. Thus those in samadhi will not be mindful of this body though not quite rejecting its physical needs.

Those who can attain the eight *siddhis* (ashatanga siddhis) will not in the least swerve from their *tavam*. That being so, how can we always living in fear attain *moksa* (mula-pandaaram) which is above all those *siddhi* and *buddhi* conquests?

One will be free from the ills of this body when he leaves off the darkness of ignorance and realises his *jnaana svarupa* (form of Light.) Till that is realised, one should see the pentad acts of God (*pancakritya*) in everything, leave off fear and vain endeavours, purify his mind and stand steadfast in *tavam*. May our Jnaanacharya bless us in this in long line of His Glory!

AVIRODHA UNTHIYAR.* This text contains 100 stanzas of three lines each, which are highly terse and cannot be easily understood without a knowlege of the foregoing three works of the author. It is more than an exegetical work. It is a work giving practical guidance for the path of Self-realisation. It is a statement of fundamental truths born out of experience and dogmas (sabda and anubhava).

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* This is the Text dealt within this book elaborately. So a brief summary alone is given here as an introduction. An English translation of the textual verses is given prceeding the English translation of the commentary together with notes further on (*Vide* Sections II and III).

Meaning of Avirodha: The title *Avirodha Unthiyar* is a combition of two words *Avircdha* and *Unthiyaar*. *Avirodha* means non-discrimination or without paksapaada or bias. The nigantus give the synonyms for '*avirodha*' as *sasangata* or *anukoolena*. This means'not'conflicting' but'embracing'. The word may also mean compatibility, consistency or congruity but the best meaning is non-conflicting. The commentator, Sri Chidambara Swamigal in his commentary on verse 2 gives the meaning of '*avirodha*' as without *pakhapada*' and adds that this defines the object of the work. The compound word '*unthiyaar*' consists of '*unthi*', and '*ar*' which is a suffix of dignity. '*Unthi*' is the name of a game played by maidens sitting round and throwing a ball from hand to hand, singing songs while so doing on some exalted subject. The throwing of the ball may be metaphorical for 'adventure of ideas.' if we may say so. The word '*para*' means fly upwards; '*unthi*' also means discard. So, '*unthi-para* 'may mean "Discard disharmony and rise upwards". Just as a bird picks up a thing and then flies upwards to enjoy the thing got, so also *avirodha* is *siddhanta* or '*sukham*' with which to soar above the conflict of doctrines and creeds and attain Elernal Trulth.

AVIRODHA UNTHIYAR MAY APPROPRIATELY BE TAKEN TO MEAN THE 'VICTORY OF NON-CONFLICT'

Doctrine of Avirodha Unthiyar explained :

The structure of Santhalinga Swami's *Avirodha Unthiyar* calls for careful examination. It is not merely an exegetical work but also one which seeks to reconcile the inner sects of Saivism by stressing more on the aim of existence than on doctrinal differences and to show the means of realisation from the starting point of non-conflict and utter renunciation. So, the author claims that his work is not one among many sastras that conflict with each other and miss to emphasise on the seeker of truth the need for complete renunciation of desires and possessions (*sarva sangha thyaaga*) if the supreme aim of *moksa* is to be attained. *Dharma*, *artha* and *kaama* must lead to it because without renunciation there is no liberation. Renunciation is in essence the giving up of the ego of "I" and "mine" and not mere donning the ochre robe. The realisation of this is the

highest jnaana. The basis of "I" is the *deha* and *karana* (body and mind) and that of 'mine' is *bhuvana* and *bhoga* (world and enjoyments). The dis-attachment to "I" cannot be accomplished before giving up the attachment to "mine". No matter what way of life a man leads, whether as a householder or sanyaasi, Reality is not gained if one does not give up desires and wait for the Divine Grace. It is then that Siva appears as Guru and grants His plenary Grace. The mere knowledge of the Scriptures or the words of a Teacher or one's own Self - knowledge cannot bring this about. All the three should combine to earn Divine Grace. (This is the import of the first 22 stanzas).

One should not be perplexed by the seeming diversity of teachings of even the Vedas or of the subordinate and unessential doctrines. Here the author places a pro-found metaphysical foundation for the doctrine of *avirodha.* He states quite categorically that the ascendancy or descedancy of any particular religion is governed by the Will of God and Time-Spirit and the attachment to this or that is really not supra-rational. Indeed it is reverence for all systems and freedom from dogmatism are the highest characteristics of the true Jnaani. The *sarva sanga thyaga* should embrace even attachment to dogmas! The author sums up that the *siddhanta* that one on the quest of Reality should realise is that AVIRODHA is the Final Truth. (Thus in stanzas 23 to 35 the author explains the doctrine of avirodha. This is his greatest contribution to the understanding of *avirodha*).

The author next proceeds to clarify the ideas of God, Soul and Bonds (*Param, Jeevan* and *Bandham,* because there are prevalent different postulates about them. None disputes that the ultimate Reality is *Param.* About the *Jivas,* the author declares that they are many (pluralistic), because they are found in different states of development and liberation before they reach the advaitic state. They are all of the nature of *cit* but finite and have no power for liberation finally except through the Grace of God. Of the three bonds, *a-jnaana, maya and karma,* the first aanava is *not* a cause or entity.[1] Maya or the world of appearance is like the light of a glow-worm which helps

1. This is the characteristic doctrine of Sivadvaita.

the jiva to get over the darkness of *a-jnana.* It is the grace of God that makes the jiva to conjoin with maya to free itself from the bonds of karma, viz., the fruits of good and bad actions. These three bonds are not a changeless entity and so can be transcended and sublimated. It is vain to postulate the nature of relations between *Param* and *Jiva* in mukti because the mind which postulates them is itself a product of *maya-tattvas.* If the *Param* and *Jivas* are alieady one, there is no need for Liberation. If it is said that Param by its own play makes it bound, then its freedom will not be free from blemish. If the *Jiva* and *Param* are two, then by the beginningless Grace of Param, the Jivas should have been ever free. For those who do not subscribe to the view that Reality is one and that there is nothing beside Param, can the relation between Param and Jivas be *'onrirantu'* union without difference)? Thus it is difficult to describe the relationship as *abheda, bhedaa-bheda* or *bheda.* It transcends all the three although touching them at some points in the jiva's bound state. (Thus the Metaphysical basis of the *avirodha* concept of Reality is explained in stanzas 36 to 48.)

For *anubhuti* or realisation, it is not the postulates that matter but a tranquil mind which would perceive Reality not as objective knowledve but as subjective experience. This subjective state is *nistai* and it opens the way of saadhana. The datum for this transcendental experience is to know that Self is not the body (*deham*), is not the Praana (life force), is not the external *jnaanendriyas* or *karmendriyas* (the instruments of knowledge and physical experience). It is not the internal instruments of intellection—*manas, chittam, buddhi* and *ahankaaram* which are non-intelligent while the Self is *cit* (intelligence). In mukti it is one with *Isvara.* To realise its true nature, the fundamental requisite is to give up the remnants of desire of which the cause is ajnaana which obscures the Jiva. The giving up of the sense desires is the starting point on the path to realisation. It leads to *samadhi* which is the stage previous to *nistai.*

In samaadhi the mind must be made to recede from the restless five senses, and the desire for sense-experiences

and thought of the objects of such experience must be controlled. In such a state, ego will be powerless because one remains in his real nature. In this state of *sukha-nistai* the *Param* will be encountered. This is verily the *advaitic* state of union.

The author says that there may be other schools of thought which expound this in other ways, but the main thing is that the ego should be stilled because there is no mukti if *tad-bodha* is not abolished. Even the Vedas cannot describe this state. In this state the Self will see only *Param* while in the bond state it was seeing only the *prapanca*. In that supreme state there should not be even the thought that all is Sivam because,by it,duality would still lexist. This is the bhavanaatita state, i. e., conciousness without thought. This is distinguished from the *kevala* state (monadic), because ego which is the source of all thought is absent. In the *sakala* state there is conscioussness of the self as well as the external world. So *bhaavanatita* state is different from both these states. It is the *Suddha* state, the state of Light or Pure Consciousness. (See stanzas 49 to 77).

If this *bhaavanaatita nistai* is not possible, then one should remain steadfast in the consciousness of the One Supreme Being who is Love. This is *ekabhaavanai.* One thus firmly establishes himself in the Love of the Supreme. Then the fruits of karma have no power. This *bhaavana nistai* is the highest worship (*mahaa priya*) of *Isvara.* It is *mahaanistai* which is next only to *Sukha nistai.*

If even this *mahaanistai* is not possible by *Purna bhavana*, one should meditate on the manifested Guru and recite the *Omkaara* mantra. This is *samadhi.* The *Pancaaksara* mantra should be meditated upon constantly. The practice of *vayu dharana* by *pranaayama*, *dhyaana* and *dharana* is the ordinary *yoga.* When one is not in this *yoga*, one should look upon all as aspects of Siva. *Guru*, *Linga* and *Jangama* should be regarded as Siva himself. One may worship whichever Deity he likes by body, mind and speech. This is *satya bhakti*, next lower to *yoga.* This is the practice of love of God which is the requisite for *karma*, *tapas*, *mantra*, *dhaarana* and *jnana*.

If this state of bhakti also is found difficult, one should control the mind by practice of austerities. The self always falls

to the temptation of *all* the five senses, while even lower beings like animals are subject to only one at a time. This practice of austerity is renunciation, avoidance of pleasures of sex, food etc.

Thus the author maps out methodically the path to the *sahaja nistai.* He describes the highest state and then the states next below successivey as follows:- *Sahaja nistai, Bhaavanaa-tita nistai, bhaavana nistai, mantra nistai, dhyaana nistai* and *bhakti nistai.* (See stanzas 78 to 84)

The one in *sahaja nistai* is the Jnaani. He is not bound by any conventions. He will sing and dance. He will beg for his food and be content to clothe himself in tatters. He will resort to solitary places. He has no friend or foe. He sees *Param* all the time. He is ruled by none. United with the Lord of Grace he shows love to all creatures without attachment. (See stanzas 85-100)

The author states that all the six systems of Saivism are valid. Those who have understood the true nature of all of them will not discriminate. Although one will find merits in one's own, he will not be committed to any single creed because he has transcended everything. The highest *siddha-anta* is this *avirodha* in order to grasp the Highest Truth.

THIS IS SRI SANTHALIHGA SWAMI'S *TESTAMENT OF TRUTH* WHICH HE HAS BEQUEATHED IN THIS MANUAL OF GUIDANCE FOR ATTAINING *SAHAJA SAMADHI.*

Prosody of Avirodha Unthiyar — Kaazhi Thaandavarayar, the old commentator of *Tiruvaacagam* interpreting Saint Manickavaacagar's *Tiruvunthiyar* says that when ecstasy (Sivananda) rises in one who is devoted to Siva and when it is desired to express the Divine union, one repeats the words that well up in the heart in the fulness of Siva's Grace. That is why in this style of poetry known as Unthiyar, the words 'Unthee-para' is repeated in the second and third lines. The verse is in three lines of *kalittaazhicai* meter of 4 feet in the first line and 3 in each of the second and third lines.

Omitting this refrain of 'Untheepara' the words in the second line must be read on with the words in the third line. The words in the sccond line are the 'middle term' in the syllogism of each stanza. The second line states the *saadhana* and the third line the *saadhakam* or the gain which is the conclusion of the stanza. Thus this verse form of three lines might look simple, but it has to contain a logical statement. Thus it is more than a *sutra* (aphorism) although it looks simple.

The Unthiyar prosody was originated by Saint Manickavaacagar in his *Tiruvaacagm.* Another famous composition in this meter is *Tiruvunthiyar* of Tiruviyalur Uyyavantadeva Naayanaar, It is one of the famous 14 Saiva Siddhanta sastras. Santalinga Swami's *Avirodha Unthiyaar* is as famous and oft-quoted as Uyyavantadeva Nayanar's and here the adjectivae '*avirodha*' signifies its non.dogmatic content.

Saint Manickavacagar's celebrated *Tiravacagam* contains 20 verses called '*Tiruvanthyar*'. It is sub-titled 'Jnaanavetri' according to Agastya unmai, and means the 'Conquest of Jnana'.

Srilasri Somasundara Nayagar (1868-1918,). the celebrated Saiva Siddhanta scholar, has written a work called '*Siddhaanta Unthiyaar*', It is a perceptive restatement of the cardinal principles of Saiva Siddhanta and very forcible in its expression and simplicity. It is a refutary work which indicates the contradictions and inner conflicts of other systems like *mayavada* and *ekanmavada.*

The Commentary of Sri Chidambara Swami— Sri Chidambara Swami (17th century) was a disciple of the author of *Avirodha Unthiyar*, Sri Santhalinga Swami, and one who was taught by Sri Kumara Deva, the direct disciple of Santhalinga and the author of *SuddhaSadhakam* and 15 other philosophical works. Chidambra Swami was born in Madurai and was very learned in grammar. When he happened to meet Sri Kumara Deva his pride of learning was humbled. He became a pupil and disciple of Sri Kumara Deva who introduced him to his Guru, Sri Santhalinga. He received jnaanopadesa from

Santhalinga and became a sannyasi. He was directed by Goddess Minakshi of Madurai to go to Tirupporur. He renovated the Murugan temple at Tirupporur in Tondainadu and established a Mutt there. Many miracles are associated with his life at Tirupporur. When he was re-building the temple, he used to give the workers at the end of the day only sacred ash as wages and this turned into money for each according to the work turned out by him. This famous shrine of Muruga owes its renovation to the dedicated work of Sri Chidambara Swami. The Mutt comes in the line of Adi Sivaprakasa Swami.

Sri Chidambara Swami has sung the praise of God Muruga of Tirupporur in songs. They are *Tirupporur Sannidhimurai* and *Tirnpporur Murugan Pillai - ttamizh.* These works are of a high literary order and full of bhakti and philosophical truths. The *Sannidimurai* is a daily devotional utterancc for many devotees like Saint Arunagiri's *Kandar Anubhuti* or Nakkirar's *Tirumurugaatruppadai.*

Chidambara Swami has written illuminating commentaries on the works of his Jnaana Guru. Sri Santhalinga, viz., *Kolai Matuttal, Vairaagya Sathakam, Vairaagya Deepam* and *AVIRODHA UNTHIYAR*. The commentaries are characterised by lucidity and depth and are a product of his very wide scholarship. The illustrating citations he gives in the commentary are very apt and telling and they enhance the clarity of his own exposition. The texts that he cites are rare and recondite and many of them are only heard of and and are not available. Because be was a giant in tarka and grammar, his expositions are highly logical. His prose style is terse and freely mixed with Sanskrit words. In his commentary on *Avirodha Unthiyaar* he has cited for its 100 stanzas as many as 526 parallel passages from other works ranging from Saiva Tirumurais, to exegetical works both of Vedanta and Siddhanta.

An old verse says that the Text with the udhaaranas of Chidambara Swami alone will explain the truth of *Avirodha Unthiyar* and help the fruition of *mounam, nistai* and *aanandam.*

Chidambara Swami has also written a valuable commentary on *Ozhivilodukkam.* He is believed to have written a full commentary of Saint Manickavacagar's *Tiruvaacagam* while he was living with Sri Kumara Deva at Tirumudhukunram but it is not available. The fragment containing the inner meaning of *Tiruvembavai* has alone been printed.

It is no exaggeration to say that the grand truths in Santhalinga Swami's monumental work **AVIRODHA UNTHIYAR** cannot be understood except with the illuminating commentary of Chidambara Swami. The commentary is fully translated in Section III of is the book.

SECTION-2

ENGLISH TRANSLATION OF THE TEXT OF AVIRODHA UNTHIYAR

Avirodha Unthiyar
Text traslated into English

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1. INVOCATION TO THE GURU who is the embodiment of all knowledge and who by his grace removes all our obstacles and shows the path of salvation! We bow to His feet.

2. This Treatise is not one among many that irreconcilably conflict with each other. Hence this is called *AVIRODHA ‡UNTHIYAR (or the Path of Harmony or Non-Discrimination).

3. The Wise will not disdain anything from appearance but seek its inner truth. So, let none disparage this text by its words but consider the true worth of the subject it deals with.

4. All scriptures speak of DHARMA ARTHA, KAMA and MOKSA as the objects of existence, But verily MOKSA should be the aim, as is it is above all others supreme.

5. There is no dharma higher than renunciation of desires because it frees one of the ego of 'I' and so from pain and pleasure. Verily, this itself is Liberation.

6. The Wise say that which is imperishaple is the Real. That which is subject to change is phenomenal. This is the meaning of MAYA.

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*Avirodha literally means non-partisan (without pakshapada.)

‡Unthiyar is a game in which maidens sit round, and throw a ball from hand to hand singing songs while doing so. This throwing of the ball may be metaphorical for adventure of ideas.

7. There is nothing surpassing the fulness of the Imperishable in time and space. It is everlasting Bliss.

8. The fruits of knowledge is to attain Liberation. So declare all true Scriptures.

9. Liberation is possible, finally by jnana alone, So the blemishless wise embrace the way of life which leads to jnana.

10. Only he who has given up the ego of 'I' and 'mine' is a JNANI. So declare the Vedas and Sastras.

11. Of the four attachments, body, mind. environment and experience (DEHA, KARANA, BHUVANA and BHOGA) Deha and Karana are the basis of 'I' and Bhuvana and Bhoga are the basis on 'mine'

12. The perishable deha is alien to the immortal Self but the primordial ego makes the Self identify itself with the body as 'I'. This wrong identification is a delusion.

13. Delusion of 'mine' is due to external objects like women, gold etc. It will grow like faggot fire. It will persist so long as the sense of 'I' is not annihilated.

14. The attachment to self cannot be got over till the attachment to objects is killed. Can we take the fort in a forest before the forest is felled and removed?

15. If the attachments to objects is kept far away, and not allowed to assail the mind again and again, and if one holds fast to Reality, the attachments will flee without a trace.

16. The renunciation of desires alone is true Realisation. Without the removal of this impediment, such Realisation is not possible.

17. One who undertakes the responsibilities of a householder does not easily achieve the prize of getting over sorrow. How can true Realisatian be achieved in such a predicament?

18. But, one cannot say that there are none who have not attained Pure Consciousness although one is tied to the weight

of family life, just as we know forsooth that St. Appar *crossed the ocean although tied to a thick stone.

19. All are destined, to give up this body at death. So the wise will give up attachment to this body even before then, knowing the freedom to be gained.

20. Before this body (MEI) perishes one should lose no time to seek a Guru to know the Reality (the other MEI).

21. The physician administers medicine without ado for a killing disease at the proper stage. So also, Siva will appear as Guru in good time when one is fit to get over the disease of births and deaths.

22. The word of the Divine Teacher, the true Scriptures and one's Self-knowledge, if these three operate together, the way is assured for Mukti.

23. The Vedas will seem to speak of diverse means for the one MUKTI considering the degrees of fitness of the many, but the truth is that all ways are for that one purpose only.

24. Those who tread the path of Jnana which is above the diversity of teachings, sects and groups, will not have to come back to the road of birth and death.

25. The consciousness of VARANAACARA will cease if the true aim of religion is True Knowledge. That alone is the imperishable religion.

26. Religions conflict with each other but one religion can not extinguish another. If that is the way of things, by what can we determine which really is the false one?

27. The ascendency or decendancy of the religions are determined by the time spirit. This verily is the will of the Great Dispenser.

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*Reference is to St. Appar, one of the four great Saiva Samayacaryas, who was persecuted by being thrown into the sea tied to a stone. But the Saint medidated on Pancaksara and was unaffected.

28. The protoganist of each will not attribute inherent weakness to his religion but to deficiency in argument in case of defeat. So the wise know that defeat or success depends only on casuistry.

29. It is wrong to say that of the Six Systems (six Samayas) *this or that alone is invulnerable and that the others are refutable by it. All the six are valid as they have survived and are based on the utmost logic.

30. If all the systems are examined, one's own religion appeals most to one's intellect and appears strongest. How then can we say that this or the other alone is vulnerable?

31. Those who have understood the true nature of all the system will not favour one only. Respect for all is not blameworthy.

32. It is possible that one, being convinced that another religion is superior will accept it and relinquish the other. Such a one will not be considered a renegade.

33. If one has attained the highest path, he has transcended every thing and he is not committed to one caste or one faith. He has killed all dogmatism.

34. If a wise one adheres to one path, he is not hamstrung by it in his inner life. He is like a water drop on lotus leaf.

35. The truly wise is the one who looks up on all the six with AVIRODHA (non-discrimination). This is the end of ends or SIDDHANTA‡.

36, The categories of all the sects spoken of in the Srutis are the same, viz., PARAM, JIVAN and BANDHAM (God, soul and bond). Each will call them by different names.

37. The one Transcendental principle is variously called as taintless, full and everlasting etc. (NIRMALA, PURNA, NITYA). All the worlds emanate from It.

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*The six systems are the inner six Saiva schools. They are not explicitly named in the Text or in the commentary of Sri Chidambara Swami.

‡ this is the doctrine of this *Text*.

38. The jivas are many and beginning - less. They attain different kinds of development and liberation (SIDDHI and MUKTI) only through the grace of the Transcendental One, because they are finite beings and have no power of their own for liberation.

39. All Faiths agree that bonds (BANDHAM) are real and beginningless because all jivas yearn for liberation.

40. Nescience, the world of appearances and actions (AJNANA, MAYA and KARMA) are fetters for the Jiva. Of the three, nescience or ajjnana is not a cause or entity (muthal) by itself-

41. The quest of all Religions is nothing but knowing the true nature of the three categories—World, Soul and God. Yet, they postulate differently about them.

42. Some declare as truth that Param and Jiva are one (ADVAITAM). All those who do not agree, call it as one in two (ONRIRANTU).

43. If the Real is only One, it neede no liberation from anything. If it is said that the one by its play (LEELA) is bound, then its original freedom must be deemed a blemish (AVAM) and bonds will always appear as a changeless entity (NITHAM).

44. The Jivas which are a reflection or extension of the taintless One, are subject to bonds. If it is said that it is due to delusion, it may be asked, how did it originate from the Supreme one?

45. If the Jiva and Param are two, then by the beginning-less Grace of PARAM the Jivas should have already been free. They are not two (DWAITA) to join anew.

46. If the beginingless darkness of Anava is removed by God only by making it to conjoin with Maya, has God no independent power to do so?

47. The three entities Param, Jivan and Bandham are postulated by all but it is difficult to say whether the relation is one of *'non-difference' 'difference' or 'difference and non-difference' because even our mind (CHITTAM) which postulates is a product of Maya.

48. Just as the light of the glow-worm helps one in reaching home when darkness sets in, so also Jiva by means of Maya gets a glimpse of Reality.

49. For realising the Param, the means of tranquility of the mind (MANOLAYA SADHAKAM) leads to cutting off of the bonds.

50. One who knows that there is nothing besides the Param, has verily known every thing else like a gooseberry in the palm of one's hand.

51. For attainining the tranquillity of mind (SADHANA NISTAI) one should overcome ignorance by realising that one is not the body or the organs.

52, This body is not the 'I' as it is discarded and consigned to fire when it decays and dies. (i.e., DEHAM is not Atman).

53. The prana is not the 'I' as, in daily sleep, although it exists one has no sense of smell (i.e. PRANA is not Atman.)

54. The jnanendriyas are not the 'I' as one indriya does not enjoy what another does nor do they know each other (i. e. JNANENDRIYAS are not Atman).

55. The vak and other indriyas are not the 'I' as even the dumb who cannot speak has the consciousness of the self (i. e. KARMENDRIYAS are not the Atman).

56. Neither the buddhi, manas or ahankara is the 'I' (i. e. ANTAHKARANAS are not Atman.)

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* Bheda, abheda and bhedhabheda.

57. Chittam is not knowledge because thought is controlled by knowledge. It is ACIT (non-intelligent.) You are CIT.

58. The self is all-pervasive in m·kti and is one with Iswara and so in its fulness it is Vibhu, (INFINITE). It cannot be described by any dimension (parinama.)

59. To get rid of the bonds which obscured your true nature (i. e. IYLABU), give up the remnants of the old desires (pazhavathanai.)

60. Give up completely all taints which hinder the path to mukti and then the congenial basis (sugasana) for samadhi will be yours.

61. Make the mind recede from the restless five sense-experiences and fix it on the self and arrest the thought waves from rising.

62. Submerge the mind (CHITTAM) which is wont to rise again. If it tries to sway, kill the disires which it wants for sense experience then and there. Then the roaming mind, will be controlled.

63. If the chittam becomes silent, maintain it unagitated by strenuous exercise of discrimination.

64. In that state of stillnes, the ignorance of anava will be powerless. You will sleep in your real nature which is CIT (pure consciousness). Then the transcendental Supreme Self (PARAM) will be encountered.

65. The state of Sukha-nistai in which you have merged yourself with the Supreme Self as one, verliy is the state of ADVAITAM.

66. There may be other schools who expound other ways of nistai. They may be aeceptable *provided they quell the ego.

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*This is the AVIRODHA approach to various concepts of SADHANA.

67. How can we describe the state of Mukti in which the conscionsucss of the knower and the known (TAD-BODHA) are abolished? Even the Vedas cannot succeed.

68. Like the bound ones (in PETHAN state) who see nothing but the prapanca, so the freed (MUKTAN) will see only Sivam because there is naught besides it.

69. Nay even the thought that all is Sivam is tainted by ego, and so it is not real Samadhi! Even that thought should die.

70. The state of stillness of thought (bhavanatita) is supra-mental. If thought arises, it is the stage of meditation only. This is the conclusion of all sastras.

71. The state of thoughtlesssness (KEVALA) thus achived which is free from ego, is Light. The state of pure consciousness has then been attained). This is the true SUDDHA SADHA-KAM.

72. If this transcendental meditation (BHAVANATITA) is not attained, stick to meditation on Oneness (EKABHAVA-NAI) and in due course give up even that.

73. Know that beyond all the eight forms of manifestation (earth etc.) and within them, there is nothing but the Supreme Light (JOTHI). Adhere to this Single medhitation (EKABHA-VANAI.)

74. Maya is *not* independent of Sivam as it emanates from Sivam and abides in it. So what is good or evil in it? (It is neither)*

75. It the consciousness of 'I' and the other' arises then the duality of pain and pleasure will arise. So, be steadfast, giving no room for it and understand that the Jivas have no freedom (except in Sivam).

76. Iswara alone has the power of creation (to endow bodies etc. to jivas). So without attachments. leave off the love of this body, but ccaselessly abride in Him.

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*This AVIRODHA concept is superior to the one that regards maya as ANIRVACHANIYA.

77. The perfect and pure one and the knower of all directs the fruits of KARMA to the jivas (according to their KARMA). So who has the freedom except to experinece them?

78. If the liberation earned by us to be gained, the false notion of 'I' and the 'other' must be eschewed by sedulous endeavour. By no other way can it be overcome.

79. This Bhavana nistai is the highest yoga (MAHA-YOGA). This is the highest worship (MAHAPUJA) of Iswara. It is this that achieves the true Nistai.

80. If one finds unequal to achieve this integral meditation (PURNA BHAVANA) think of the manifested Guru and recite the Omkara mantra.

81. Meditate on the PANCAKSARI or [1]ASHTAKSARI according to your desire, with single pointed devotion and get over your insufficiency.

82. If this Mantra nistai is not possible for you, purify your mind by vayu [2]DHARANA and practise yoga.

83. Know that the aspects of SIVA, Hari Ayan and Mal. Siva's [3]symbols and the manifested Guru are all One and Non different.

84. Worship whichever God you have chosen as the Supreme[4] Sivam by body, mind and speech (TANUVATHI) with true devotion (Satya bhakti).

85. Is it possible to perform the sacrificial yoga without ghee? So also is it possible to perform the five spiritual [5]yagas without Love?

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[1]By this choice, the path of AVIRODHA is acceptable to devotees of Siva or Visnu. Ashtakare is Pancakaauri will Aum.

[2]This is PRANAYAMA, DHYANA and DHARANA.

[3]URUVAM and ARUVURUVAM (Lingam) forms.

[4]A mythical bird which is enticed by a, musical note.

[5]The five yogas are karma, tapas, mantra dharana and jnana.

86. If your mind does not love the Benign Siva but runs after the pleasures of the five senses, chastise it and tell it sternly that it is no friend but enemy to Self.

87. The °Asuna bird, the elephant, the firefly, the fish and the bee each meet disaster by one temptation one (SABDA SPARSA RUPA, RASA or GANDHA) but you are tempted by all the five; where is salvation for you (if you do not control yourself)?

88. Oh, Mind need you be told that as you get the pleasures of all the five senses through the temptation of women It should not be sough after as it is disastterous.

89. As scratching round an itch appears to give comfort at the moment and then gives pain, so also what is derived as pleasure through alluring women later brings suffering.

90. Cow's milk as well as gruel quench hunger equally and both are rejected as waste, through one is more perferred. So do not yearn for food for its six kinds of tastes.

91. The undesired pain and much—desired pleasure both really come unasked. Oh, Mind, understand that it is all, according to one's karma.

92. Understand the various [1]paths (UPAYA) aya set out here and follow them and achieve the highest NISTAI and earn bliss.

93. If in the enjoyment of that highest nistai the thought arises in you that you are enjoying, surely the nistai has been broken by that thought! If such thought arises, O! Disciple do you know what will happen? The mind will revert to speech and experience through the [2]senses.

94. If one in SAHAJA NISTAI dances and sings, understand that it is an unconscious expression of one's state of bliss. We know not how one in that state will act.

°Asuna bird. A mythical bird which is enticed by a musical note.

[1]This book is therefore a SADHANA SASTRA and a practical guide.

[2]Karmendriyas and Jnanerdriyas will again enslave you.

95. The jnani thus completely absorbed cares not where gets his food or clothing as he begs for food or gathers tatters from [3]anywhere.

96. He will not bother himself even for an eating plate as any potshred on the way or his own hand[4] suffices him to receive the offering.

97. Any solitary place is his home and the hard ground is his bed. There he sleeps peacefully.

98. Such a Tapasvi has no friend or [5]foe as he sees all the time only the Transcendental Self (Param) and nothing else.

99. As he is ruled by none except by God, he acts as inwardly impelled and not by ego. He knows no rules or restrictions.

100. Though united with the Lord of Grace, he will not forget loving all creatures in this [6]world!

—:o:—

[3]These are outword signs of VAIRAGYA or renunciation.

[4]This is called KARPATRA. This is even more austers than taking food in basket by bhikkus.

[5]The AVIRODHA marga makes one a perfect Sadhu.

[6]The AVIRODHA marga helps to establish the Reign of Love and Peace in the world.

SECTION- 3

ENGLISH TRANSLATION OF COMMENTARY AND NOTES

Avirodha Unthiyar of Sri Santhalinga Swami

ENGLISH TRANSLATION OF SRI CHIDAMBARASWAMI'S COMMENTARY

—:o:—

Invocation to Ganapathy

SAMARAAPURI maa nimbar— tannizhal pol umbal
Amarar thozba iruntatanri — timira malam
Pokki ematu ullinba puranamaai evvitathum
Tekkarivumaai iruntate.

(MEANING) God Ganesa, seated under the cool shade of the great neem tree In Samaraapuri is worshipped by the Devas. He it is that dispels the darkness of our mind and grants the fulness of bliss to our soul and shines as the universal intelligence.

(NOTES) This is an invocation to Ganesa, the God who grants intelligence and removes obstacles, by the commentator Sri Chidambara Swami, the disciple of Sri Santhlinga Swami, the author of *Avirodha Unthiyar. Samaraapuri* otherwise called Tirupporur is the place where Sri Chidambara Swami re-built a temple for Muruga and established a Mutt. The Ganesa in this shrine is under a neem tree even today. Tirupporur is about 8 miles south of Madras on the Mahapalipuram road and is one of the important Muruga shrnies. Chidambara Swamigal's hymns in praise of Muruga are collected under the name of *Tirupporur Sannidhimurai.* His first invocation to write this commentary on his Gnru's work is to this Ganesa who removes obstacles and assures success in all undertakings.

Note:— Chidambara Swami's commentary is given under the heading 'Meaning'. The Translator's comments are given under the heading 'NOTES'.

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Invocation to Muruga

Ulagamelaam eenra oruthi tanappaal untu
Ilagu kavithai mazhai Isan nilavu
Puyamalaippaal paitha sukhap - Porur vaazh vaan am-
Puyamalarthaal en mutikku podhu.

(MEANING) We bow our head at the Lotus foot of Muruga abiding in Porur, who having been fed with the milk of UMA who is the Mother of the Universe, rained his beautiful poesy in praise of the valiant shoulder of the Giver of all Good, Siva.

(NOTES) This is in praise of Muruga. The poet sings that he places his head at the feet of Him so that they may be like a flower to adorn his intelligence. Muruga being the son of Uma had imbibod the milk of Para-jnaana from Uma, the sakti of Siva. (Saint Thirugnana Sambandar, one of the four Saiva Samayaachaaryas, was blessed with the milk of Uma at Sirkaali. He has sung hundreds of hymns in praise of the Lord and His Consort which form part of *Thevaaram*. Gnanasambandar is regarded by some as an avatara of Muruga). Note that this stanza, although entitled as praise of Muruga, is also a praise of Siva-Parvathi (Ammai-Appar).

Obeisance to the Guru

Panneriyil ikalvilaikkum palasamayat tavarum
muthi-padattirku eethu
Nanneriyenru uyya *Avirodha Unthi* yaarenum
nool nalkinanaal
Vennerither maraineri agamaneri onru
enakkaattum Virasaivat
Tonneri Maahesan enkon Saanthalinga desikanam
tooyon tane.

(MEANING) This *Avirodha Unthiyar* wa tgiven to us by my Guru Saanthalinga Desika the pure, who has attained the state of Mahesa in the ancient Virasaiva path which has shown gloriously that, in truth, the paths of the Vedas and the Agamas are one and the same. The object of this work is to show the true path for realisation of mukti to all those who follow

different teachings whose paths are often contradictory and confusing.

(NOTES) The ignorant regard that the Vedas and Agamas contain different teachings. Tirmular in his *Thirumandiram* has declared that both are the same and that while the Vedas are general, Agamas are more specific (podu and cirappu). Srikanta Sivaacarya, the commentator of (*Brahmasutras*) has also reiterated it and later Thaayumanavar. Virasaivism accepts both the Vedas and Agamas in their essentials, viz., the uttara bagha of the Vedas (the theistic Upanisads) and both the kriya and jnaanabaghas of the Agamas. Thus Virasaivism represents the truth of the Vedas and Agamas and does not differentiate between them.

Neither a Vedaantin nor a Siddhaantin can more validly speak of the one-ness of the Vedas and Agamas than a Vira Saivite, because the one clings to the Karma Kaanda of the Vedas and other bring a dualist is precluded from accepting the final identity of the Atman and Brahman. *Avirodha Unthiyaar* thus seeks to reconcile the conflicts between the schools of thought among Vedaantins and Siddhaantins, by pointing out the true path for reallsation of mukti. This is clearly stated in the second stanza of this work.

Chidambara Swami, the commentator, thus explains the greatness of his Guru Sri Santhalinga Swami and his work.

THE TEXT.

(1)

ELLAAM utaiyaan guruvaaki eenku ematu
Allal aruttan enru untheepara
Avan taal tozhuvaam enru untheepara

(MEANING) We are blessed with a Guru who is Fulness himself because he comprehends within himself all the doctrines of the conflicting schools of thought, viz., that Reality is Form and Formless, One and Many, Real and Unreal, and so on. He has pointed out the essential truth and one-ness in them all and thus has freed us from the difficulties besetting our path to salvation. So he is full of grace.

'*Uuthi*' is the name of a ball game played by maidens. '*Unthi para*' really means "Fly ball, fly!" Metaphorically the use of this refrain stresses the fact that the truth declared in each stanza will reach the discerning, quickly like a ball.

(2)

TAVIRAATA virodha samaya nool anraal
Avirodha unthi enru untheepara
Aam innool naamam enru untheepara.

(MEANING). This treatise is not one among those which irreconcilably conflict with each other. So it is appropriate to name it '*Avirodha Unthiyar.*'

'Avirodham' means not partisan, i.e. true and blameless. This stanza explains the raison d'etre of the name of the Treatise.

(NOTES). Some works or doctrines are sometimes called '*samarasa*'. That word indicates only harmonisation but '*avirodha*' connotes non-conflict. It has a deeper sense of value perception.

(3)

URUVU kantu ellaatu ulantorum melor
Porul nalam teraa mun untheepara
Pun col kantu ellar untheepara.

(MEANING). They are noble indeed who will not look for the worth of a person's mind without dispraising him, even though faults may be found in his external expression. They will not look for and cavil at a book even if verbal shortcomings are found before they examine the worth of the contents thereof.

The function of words is 'meaning'. So, even if there are verbal blemishes, it will not detract from the excellence of this work as the excellence of its contents is derived from the sruti, guru and self-experience. (Self realisation or svaanubhava cittam).

This Treatise seeks to show the path for mukti (Veedu neri) and so begins with an explanation of the highest goal of mukti.

(NOTES). The author draws attention to the fact that the merit of this work is the result of Guru's grace and self-experience. So, one should go beyond padaartha to laksyaarta.

(4)

ARAM porul inbam veetu ayavor naankil
Ciranta payan veetu enru untheepara
Terın veete ellam untheepara.

(MEANING). All scriptures speak of dharma, artha, kama and moksa as the realisation of the discerning souls. Of the four, veetu (moksa) is the highest (niratisaya). Further, as moksa alone has all the attributes of dharma etc., it would be seen by pure perception that all the four gains are inherent in that only.

(NOTES) This stanza implies that dharma, artha and kama would be fetters unless they also lead to liberation (Moksa). Hence the sovereign good is only liberation and not mere virtue, wealth or love.

The next verse explains how it is so.

(5)

TAANKUPATRU atra sakala tyaagattin
Onku dharumam etu unthee-para
Ullatu veettirku ahtu untee-para.

(MEANING). There is no renunciation higher than unshakeable non-attachment to all things (sarva sanga parityaga). Dharma is largely comprised in these two, dhaanam and tavam. Because, if the three—body, possessions and life—are truly surrendered to the Supreme Sivan and if the ego (swatantratva) does not show itself, there is no higher dhaanam. If the ego disappears in one, neither the self nor anything other will be

seen except Siva by such a one; and neither good nor bad will arise as the thought 'I have done this' or "others have done this.' dies There will thus be no higher tavam. As these are necessary for liberation (veetu), tavam is itself liberation.

(NOTES). The commentator cites in explanation of this stanza, among other texts, the well-known lines in *Thiruvacagam* beginning with"anre enran aaviyiyum utalum utamai ellaamum... in Kuzhaittapattu decad, in which the Saint says that the very day the Lord took in surrender his soul, body and all pertaining to him, all hindrance has ceased and so whether the Lord accepts or rejects, he is utterly resigned as he is wholy His.

The commentator also cites a verse from *Arutprakaasam* which says that when everything is surrendered to the Guru in whose hands the Grace of the Lord resides, and nothing is remembered even by a lapse as "I" and mine', such tyaaga alone is the highest dharma (or aram). This is a very beautiful interpretation. Another stanza from *Paripoorana Siddhi* says that those who are marked for mukti by such surrender are alone *punniyar*, (the greatest tapasvi).

(6)

PONRAA porule porul enpaar nallor
Anri poruliyaatu unthee-para
Allana mayai enru unthee para.

(MEANING). The wise say that that which is unperishable is the best wealth. Others are all ephemeral and are the products of maaya.

(NOTES). The commentator cites the well-known *Thevaram* of Saint Sambandar...

Selvanedu maatam chenru cenonki
Selvamathi thoya selvam uyarkinra
Selvarvazh Tillai citrambalameya
Selvankazhal ethum selvam selvame!

This means that the opulence of praising the Feet of the Greatest Wealth viz., the Lord dancing in Tillai, is the only wealth worth having, i.e., it is everlasting.

The commentator also quotes from *Tiruvaacagam* and *Anjyavathaipparani* and *Mohavathaipparani.* The stanza from the former practically consists the same words as in the stanza under discussion.

(Saint Sundaramurthi also speaks of Wealth, Grace and every thing as the Lord's Feet (see his Vada-thirumullaivayal pathikam).

(7)

POORANAMUMAAM poruvilanandakku
Neriyatu inbam veru unthee-para.
Ninkaa sukhamate unthee-para.

(MEANING). Besides its permanence, that bliss is plenary which is the niratisaya aanandam (of Lord's feet) There is naught else to equal it This bliss is everlasting because it is permanent in time and pervasive in everything.

All other enjoyments are delusive aud so are liable to perish and because of this it is liable to be phenomenal and even in that liable to vary and diminish and so uneven in its manifestation. It is, forsooth, only sorrow(dukkam) and not pleasure (sukham).

The commentator cites parallels from Saint Sambandar's *Thevaram, Thiruvaacagam, Sivaanandamalai, Kalimatal*. The quotation from *Tiruvacagam* is a stanza from Tirukkottumpee which says:-

'Care not for the honey from flower, (i.e. small pleasures), because whenever we think on Him, whenever we see Him or speak of Him, ours is the purest rapture in which we are dissolved. To this mystic Dancer, our praise shall we give!' Kalimatal says that abheda with the Lord's feet is alone nir-upadhika and all else is useless. *Sivanandamalai* says that exept the joy that wells up in the heart all else is sorrow and dushta bhandha noi (evil disease).

(8)

ATHALAL petra arival perumpayan
Othum veetu ena unhtee-para
Unmai nool yavumenru unthee-para,

(MEANING). What is that unmatched, everlasting and plenary bliss which is got from complete detachment from mundane things (*sarva sanga parithyaukam*)? That verily is freedom (*veetu* or *mukti*). That is what must be learnt from this rare human birth, and in that the knowledge of Sacred books and the liberation that one experience - from the wisdom theres from help. This is what we learn from the Books of Truth (*Vedas* etc.)

(NOTE). The commentator quotes from:-

Devi Kalottaram, Thirukkural, Tirumandiram in support. The Tirukkural couplet is:-

"Katrathanaal aayapayan enkol vaalarivan
Natraal thozhaar enin.", which means—

"What is the use of all learning, if one does not worship the Feet of the All-Knowing God which bestow mukti".

Devi Kalottaram says that the use of intelligence in this birth is to make oneself free from everything like the sky which is clear after it has delivered the rain.

Tirumandiram says that alone is pure knowledge which makes one know the Self; all else is only secondary due to the fruits of *tavam* in previous birth.

(9)

VEETU jnaanattanri mevonaataakaiyal
Kootuvaan antavaazhvu unthee-para
Kothil meijnaani enru unthe-para.

This stanza states the *hetu* (reason) for attaining *veetu* (mukti).

(MEANING). Of the four paths (*charya, kriya, yoga* and *jnana*), jnana alone leads to mukti. The other three are paths to jnaana and not to mukti. One who attains that great bliss of mukti is the one who has attained blemishless realisation (*meyyunarvu*). Others do not attain this.

(NOTES). The commentator quotes in support from *Siva-jnaana Siddhiyar*, *Tirumandiram* and *Prabhulinga Lilai* The citation from the first two are well known—*vide* stanzas commen. cing with words "Jnaanathal veetu (St, 279) and Jnaanattru mukti" (St. 1467) respectively. They emphasise that *tiruvati jnana* alone leads to Mukti. The citation from the third is illu-minating:-

Uraiceyil parama jnaynam onrume muththikku hetu
Cariyai narkriyai yogam taamoru munru jnaanam
Maruvutarkku hetu enre marai pukauaru uraikkum inta
Karuviyiai porul enru kalippavar kayavar anre (13-69)

This means that Parama jnaana alone is the way to mukti. Charya, kriya and yoga are the way to jnaana. This is what the Vedas say. It is unwise to regard these instruments as the means to the Reality of mukti.

(10)

YAAN enathu en cerukkeerta makane mei
jnaani enru othiya unthee-para
nanmarai aathiya unthee-para.

This stanza states the laksana of one who is a jnanai (*mey-yunarvu utaiyaan*).

(MEANING). He is the person who has negated the thought of "I" and 'Mine' and the delusion caused by such ego. He who has emancipated himself from them is verily the one who has attained Pure Consciousness. This is what the Vedas and spiritual science say.

(NOTES). The commentator quotes the *Kural* couplet
Yaan enatu ennum cerukkaruppaan vanorkku
Uyarnta ulagam pukum. (346)

Also *Thiruvoimozhi*:-

Neernumathu enrivai ver mutan maithu irai
Çermin uyirkkatu ner nirai ille (24-5)

The *Prabhulingalilai* stanza means that unless "I" and 'mine' disappear, only the 'jagat' will alone remain in one's consciousness and not Sivam, "It" is neither *sa-upadikam* nor *nir-upadikam* and so only kalpanaa.

(11)

DEHADI naankanul deha karanangal
Akum yaan enpatu unthee-para
Alamatru enatu enpa unthee-para.

This stanza explaiss what exactly this "I" ness and 'my neess" is.

(MEANING). In this state the self has four maya conjunctions, viz., *dhanu karana*, *bhuvana* and *bhogai*. Of these, the dhanu and karana are identified with "I" and bhuvana and bhoga wiih "mine".

'dhanu' is *deha; 'karanam'* denotes internal and external organs; "*bhuvana*" refers to the *bhutati prapanca;* and "*bhogam*" refers to the sensual experiences *satva, rajas* and *tamas. Karanas* are inseparable from "*bhogam*". So these categories are called *Deha bhogam.*

Dhanu karanas are sthula, acit and anitya (material non-intelligent and impermanent) Atman is suksma (spirit) *cit* (intelligence) and *nitya* (imperishable). As these are contradictory in nature, the dhanu karanas are called the "I" of the Self, but how are they united (aikyaatyayja)? The next stanza explains it.

(NOTES) The above explanation of the commentator is lucid, illuminating and not found in other books. The non-validity of "I" and 'mine' is nowhere more clearly explained.

(12)

AZHIDEHAM mannuyirkku anniyamenum
Pazha mohattal yaanenru unthee-para
Patrumai otrumai unthee-para.

(MEANING) The impremanent body is alien (*vijathiya*) to the imperishable atman. However, owing to the coeval conjunction of *a-jnana(anatma)* with the atman, these dhanu etc. because they offer limited enlightenment, deludes the Self and remains united with it.

What is the way of cutting the delusive attachment which makes the Self identify itself with the body? The next stanza explains .

(The above is a very good explanation of the real relation between the dhanu, karana etc. with the Self, which is rarely found in other texts).

(13)

VIRAKAAR azhalpolum minnar pon athi
Urukarum antamai unthee-para
Ullakkan marutenru unthee-para

This stanza indicates the way to cure one self of egoisting delusion (*ahankaara praanthi*) of attachment to self.

(MEANING) So long as the external attachments like women, possessions ete. surround one, the aforesaid attachment to self will grow like fire in the faggot: That is to say, the Atman wlll not be freed from it.

(NOTES) The commentator cites the following passages from *Devi Kalottaram*—

Moontu patri muzhanki ezhunkanal
Intu kaattam ilatel ilatakum
Theentum apporul inrenil cittamum
Mandu totram ilatai malintitum

and from *Tirukkural* :

Atal ventum aintan pullattai vital ventum
Ventiya ellaam orunku - (343)

If the root is cut, the crceper dies. So also if the attachment to self is given up, the external attachments will be exting-

uished naturally. Far from this, if it is hoped that the self-love will be extinguished if attachment to externals are given up, it is futile and impossible.

(14)

NEEKKAAMUN soozhkaadu needeyil kollonaa
Pokkaar purappatrel unthee-para
Pomo akappatru enru unthee-para.

(MEANING) Unless the surrounding forest is cut off and removed, the fort established in the middle cannot be approached. Similarly, if the external attachments are not given up, can attachment to Self disappear?

(NOTE) *Ajnavathaipparani* asks if one does not cut off all attachments to kith and kin, will he able to cut off love of self?

Even if one gives up external attachments, will his attachement to self be killed all at once? The next stanza answers this point.

(15)

PURAPPATRU elaantoorap pokki meettu ennaa
Turappatrin meyynnarvu unthee-para
Otum akappatrenru unthee-para

(MEANING) If all thihgs called 'mine' are not allowed to attach even a little but are kept at a distance and given up, and if even the remnants are not allowed to come into the mind but are killed, and if one holds fast to the Reality of one's being, self love will disappear without even a trace.

Here, when it is said that external attachments should be kept at a distance, it means that not even the name and form of those attachments should attack one's senses.

Tiruvalluvar also says in the *Kural*

Iyalpaaku nonpirkonrinmai utamai
Mayalakum matrum peyartu—(344)

Also

Patruka patratraan patrinai appatrai
Patruka patru vitarku—(350)

If one holds fast to Pure Consciousness, the ego will disappear.

The Commentator also cites parallel passages from *Thevarm, Gnanavasittam* and *Sivajnaana Siddhtyar* (The Siddhiyar verse is "Yan ceiten pirar ccitaar..." (St. 305)

This well known stanza says that unless one gives up "I" and 'mine', it is impossible to stand one with God (ekanaaki nitral).

If it is said that Pure Consciousness alone can overcome ego-consciousness and must be achieved by all means, how is it that giving up external attachments is insisted upon first? The next stanza gives the answer.

(16)

VENTA turattale meyunarvu enpatonru
Intu itaiyuru atru unthee-para
Eithumel illai enru unthee-para.

(MEANING) Father, mother, wife, children and kinsmen are regarded as my family (or 'mine') and their supporter is me (or "I"). These who have these attachments associate with them to deserve joy and so seek experience of pleasures. These pleasures are not to be got without wealth. In the effort to acquire wealth it is necessary to overcome impediments. It is burdensome to see that wealth gotten by such efforts is not taken away by others. It is also necessary to enjoy that wealth at the proper occasions and places. In doing so one suffers on account of the three inevitable kinds of pain.[1] These and other difficulties incessantly surround such quest for pleasure. It becomes difficult for one to seek a good teacher (Sat guru) and know and reflect on things ephemeral and eternal. Even if that becomes possible, one will find it difficult to achieve equanimity of the mind (*chitta-achalam*) and remain steadfast (*nistai*) even for a moment and know the Self. If perchance that becomes possible, that consciousness will not grow on account of impediments which give rise to disturbance of the mind, and thus the state of pure consciousness (*mei-unarvu*) will slip away. If that departs, one's attachments to self will not be extinguished.

1. The three pains are tapatraya.

(NOTES) The commentator gives parallel quotations for the above statement from *Tirukkural*, *Thevaram* *Thiruvaacagam*, *Pattinathu Pillayar Paadal*, *Arunagiri's Kandar Anubhuti*, *Thiruvoimozhi*, *Tattiuvarayar's Tattuvaprakaasam*, *Siva Dharmottaram*, *Gnaanavasistam*, *Paramaartha Darsanam*, *Amudhasaaram*, *Gnana Suryan*, *Naladiyar*, *Sivanandamalai.* and *Ozhivilodukkam* Owing to lack of space it is not possible to quote them here or give their substance.

This stanza emphasises that for the sake of those who are near and dear, one develops self love which is difficult to give up. So pure consciousness becomes difficult. The next stanza answers the point whether there is none who has attained pure consciousness in the midst of family life.

(18)

KALTAZHIEE munnecr katantorum unmaiyal
Iltazhiyi meyyunarvu unthee-para
Eintorum illenar unthee-para

(MEANING) The world knows of one Saint who crossed the ocean though tied to a granite stone. So the wise will not be dogmatic that there will be none who can attain pure consciousness while embracing the householder's life.

But such persons are rare. It was Saint Appar that was able to cross the sea embracing a stone (That is to say they are heroic cases, exceptions, rather the general run).

(19)

ELLORKUM kaalan turavu eevan eeyamun
nallor turappar tam unthee-para
nanrarivargal enru unthee-para.

(MEANING) The God of Death (Yama) makes all male, female and neuter—all to give up our body. Those who before Yama takes away our body, by themselves give up attachment thereto and the external desires incidental thereto and attain pure consciousness, gain the highest good. They alone have realised for themselves what is Reality (uruthi).

This stanza is a very forcible way of demonstrating that this body to which we develop so much love for sel!-enjoyment and for the benefit of others is not one we can call our own, because Death takes away the body impartially however much one may wish to cling to it. So it is wise to renounce the pleasures of the body and seck eternal gain before death claims it.

The commentator cites the following from "Siddhanta Karanam."—

Ellorkum Kaalan turavu eevan eentapin kel
Palloru maaintamanai palutalai ollayinil
Vaippar samadhi intavaravar ceyaamun nallor
Apparisae tam purivaral.

This means that when one is dead, then all join and take away this body and quickly bury it in a samadhi. So the wise do this for themselves before others do it for them. That is to say, they will have gone into samadhi themselves. (This refers to a tradition, that mystics do not cast their body behind when they attain mukti).

What is it that these who have renounced do? The next stanza gives the answer.

(20)

IRUMEI unmai vallorku immei kontu ammei
Viravin aintu eitale unthi-para
Velai aasanai utru unthi-para

(MEANING) There are two truths to be realised. First, to realise that the body which is called 'mei' is impure, with measureless grief and endless beyond knowing. Second, to realise that the everlasting home (vitu) which is also called 'mei' is eternal and blissful beyond compare. To attain the second,this body is inevitable.It is dear to us because it is reward of the virtue of past lives. Those who know this by self-observation and hearing the words of those who have realised will deem it their supreme endeavour to leave at once the guidance of

those unfit to initaite and go to a true guru with Divine knowledge and enquire into the path of freedom and establish themselves in nistai.

That this body is impure, sorrowful and impermanent is obvious enough (pratyaksa). The words of the Puratanas (line of ancient gurus) or Mahatmas for the benefit of those bound in this mundane world are verily our authority too.

(NOTES) 1. *Deham.*— That this body is impure is borne out by quotations from Thevaram, *Thiruvacagam and Sivadharmottaram.*

That this body is full of grief is borne out by quotations from *Sivanandamalai and Tattvamritam.*

That is body this impermanent is borne out by quotations from *Tirukkural, Thevaram, Kandar Anubhuti, Kandaralankaram, Pattinattu Pillayar Padal, Thiruvoimozhi, Gnanavasistam, Naladiyar, Sivajnana Siddhiyar, Tattuvarayar and Ozhilodukkam.*

2, *Veetu*—That mukti is pure, eternal, and blissful is borne out by quotations from *Devi Kalottaram.*

(Owing to lack of space all the citations for (1) and (2) above are not here given. The ideas are well known).

3. *Deham is necessary.*—That this body is necessary for realising mukti is borne out by quotations from Sivadharmottaram, Prabhulingalilai, Naladiyar, and Siddhanta Karanam.

Sivadharmottaram says that he is wise who uses this impermanent body for attaining the everlasting bliss, and he is unwise and seeks ruin by deluding himself that this body is permanent while it is not so.

Prabhulingalilai explains how this body could be well used for a divine purpose, i.e. by doing rightful acts which will save one from rebirth. If the body is not so used, it is like pouring into a rotten hole good milk which should be preserved in a gold cup.

Naladiyar says that the use of this body is like the juice of the sugarcane which is precious (and preservable as candy),

while the cane could go to waste as a mere weed and its value is not realised.

Siddhantakaranam speaks of this body as a magic sword which can be used to annihilate enemies (non - self) but not to annihilate the real self. Such will be the case if one uses this body for earthly pleasures instead of for attaining mukti.

4. That the body is rare to attain and cannot be under-estimated is borne out by *Tirumandiram, Arivananda Siddhiyar, Sivajnana Siddhiyar, Anandabodham, Gnanavasistam and Thevaram.*

Sivajnana Siddhiyar says that four kinds of origin, seven kinds of birth and lakhs of species are crossed before human birth is reached and crossing them before getting this human existence would be like trying to cross the ocean with bare hands. (That is to say, this existence is the highest in the evolutionary process after aeons of time).

5, That it is imperative to leave off the guidance of unfit teachers (anacharyas) is borne out by *Siddhanta Siddhiyar and Arutprakasam.*

Siddhanta Dipikai says that however high - placed in caste one may be, if he is not endowed with true knowledge, he cannot help remove the bonds of others nor give unclouded guidance for the way to mukti.

Meimozhi says that those who pretend that they are wise and try to cure the ills of others before curing themselves are like those who cannot put one step forward, trying to offer to support another to walk.

Amudasaram says that the teachership of one who has no true knowledge is like the sea tortoise which does not touch its mate, the fire of the fire fly which does not even burn an hair, the horn of a hare which is non-existent and the milk of an ox which is impossible!

Arutprakasam says that one is not the real lord of a maiden by merely seeing her at the courtyard of her house and imagining that he has wedded her. So also he alone is a Guru who can dispel the doubts of his disciple and clearly shows the true path to God-hood.

(6) That a Gnanasuryan (true teacher) is necessary is borne out by *Meimozhi. Meignana vilakkam* and Unmeinilayam.

Meimozi says that he is a true teacher (desikan) who helps the disciple to stand steadfast after he realises that self is not this body like the butter which does not attach itself to butter-milk when once it is churned.

Meijnanavilakkam says that a guru should also have compassion for the disciple who fallen in the shoreless sea of births is despondent and fatigued and needs some relief.

Unmai nilayam says that those who yearn for the unattainable Divine Bliss should choose a true Gnani and surrender at his feet just as, though one may bear a big name, must know the fact of the smallness of his personality.

This is a very important stanza as it treates of the importance of the body as also the importance of the guru. Here the Guru referred to is Upadesa Guru or Diksa guru and not Siva himself appearing as Guru and revealing Himself at the proper time (i.e. stage of Saktinipada).

The next stanza affirms that Siva himself will give His grace when the disciple who has put himself under a guru has matured in knowledge and bcomes fit.

(21)

MAIKKU noikku anre maruntu eekuvarin mal
Teikkumor pakkuvarku unthi-para
Desikanai Sivam unthi-para

(MEANING) In this world, a doctor although he knows that a disease requires medication for a period will if he notices that the patient is at the point of losing speech, at once administers a dose for quick action and cures him. So also, a teacher who sets out to cure a disciple of the malady of birth and death, will suit his instructions with reference to the stage of development of the disciple. For the highly developed, it is fit that the test should be at least for a year, Paramasiva will Himself appear as Guru at the ripe moment if

he is free from blemishes and his highest nature is virtuous. Because he is in the highest stage, the Lord will give His Grace and terminate his anava born with him.

Saivasamayaneri says that disciples should be chosen according to his birth (varna). Diksa must be given after 12 months, 9 months, 6 months or 3 months. *Sivan eri prakasam* also speaks of the tests that the would-be disciple should be subjected to like,asking one to do things which only adepts can accomplish,asking adepts to do trifling things, gauging whether one implicitly obeys the commands of the teacher, his love for the teacher and faith in him and freedom from disloyalty and parity in thought, words and deed and above all fulfilling the injunctions of the teacher (guru-vakya paalaam).

The same book also prescribes the following tests—strength of mind, equanimity, patience, truthfulness in speech, good conduct, austerity, forgiveness for evil and gratitude for good, careful hearing of Sivagamas and understanding them, not going the way in which one is dragged by the senses but remaining steadfast, etc. The teacher should satisfy himself about those and note the merits and faults of the disciple and give dikṣā (initiation) according to the merits. Such a teacher is a good teacher.

Arutprakasam also enjoins similar qualities in the disciple. Further, it asks that the disciple even if he supposes he finds shortcomings in the teacher, should examine whether it is due to his own doubts and passions and then by perfect loyalty earn the teacher's grace. He alone is a fit disciple. The disciple should realise that even if the Lord Almighty comes, it is the guru that will act and so must look upon the Guru as Siva Himself. If fails to give one self up as a servant in body and mind, one is not a fit disciple. Gnanavasisitam also enjoins that the teacher should tcach the *tat tvam asi* to a disciple only after testing his innermost nature and if that teaching is imparted to any who is still steeped in desires, it would really amount to hurling him in hell.

On the other hand it is seen from the *Tiruvathaavuratigal Puranam* that that for a super-fit disciple (ati-tivra) the grace of

diksa should be bestowed immediately. This is how Siva imparted diksa to Saint Manickavacagar. Just as a generous man to whom one makes a submission of his poverty and craves for help to save his misery, is not bound by any rule that he should extend his help on a deliberated day, so also the Lord grants grace to one who goes to Him in absolute love and surrender. In Tiruvacagam, Saint Manickavacagar says "How can I belittle the greatness of the Transcendental One who deigned to comc on this earth and granted me grace!"

Tiruvoimozhi (Nammalwar III 10-1) says that Kannan with his shining light of glory concealed, enters this sorrowful human birth for us to see, to undergo sorrows and to make his Godly nature enter this world. To sing of Him thus is itself to redeem oneself from misery.

The above is a very interesting commentary as it sets out at length the qualifications of the disciple and the grace of the gurn in his earthly form and his transcendental grace as the very Lord Himself.

The next stanza emphasises that the teaching of the guru, the teaching of the sruti and the teacning of one's own experience should be harmonious.

(22)

AANRA aasan col meinul atan anubhavam
Munrum ottal tunivu unthi-para
Muthineri atu enru unthi-para.

(MEANING) The teaching of the incstimable gnana guru, the true srutis, one's own enquiring experience should all three be in accord and not in conflict and that unity is the way to liberation.

(NOTES) Gnanavasistam and Guanasuriyan also emphasis the above truth. That knowledge is real and not conflicting which apprehends the reality of things. To be not deceived by non-existing truth as truth and not cognising truth as different from the untruth, the Guru's illumination and one's own

conviction should all the three be the way of knowledge to the true path.

This enunciates a high epistemological axiom.

(23)

VEDAM palpakkuvam orntu oru veettinukku
Otum pallatranum unthi-para
Unmei kantarku ekam unthi-para.

(MEANING) The Vedas speak not of one path but many for the incomparable state of liberation. The knowing God considering the differing states of souls as a result of their karmas has accordingly presented the actions(Karma Kanda) for those paths (marga). In the Gnana Kanda (knowledge) the elimination of the self alone is taught. Thus to those who have discrimination, it will be seen that the end of all ths is the same (abheda) and so the aim of the Srutis is the same.

(NOTES) This is borne out by *Tirumandiram* which says, "Just as there may be six ways to a big city, there are six religions. Those who indulge in discussing whether this is good or that bad is like a dog barking at a hill". Also, it says, "Although there are defined six religions. people do not realise that God is one. If they realise that God is one. they beeome masters for their own salvation. Further, "Like the blind men who declare that the leg, tail, tusk, ear or trunk of the elephant alone is the elephant, so also is all diseussion about the six religions."

Thiruvacagam says that the six religions are like the mirage to which the long-eyed deer run to slake their thirst with their big mouths but have to leave it without satisfying their cruel thirst, Similarly disputants argue as though conclusively that their own faiths are infallible and thus deceive themselves.

Ajnavatharppaiani, *Pattinathar Padal* and *Amudhasvram* also express similar ideas.

The next stanza says that the wise tread the imperishable path of jnana while others follow the instituted castes and religions.

(24)

JATI samayangal tammin maalata mei
Bodhamam or curattu unthi-para
Poiyinar meelar enru unthi-para

(MEANING) The jati marga according to one's fitness for actions and even the samaya marga which is higher ordained by All-knowing God are not final. Only those who have attained the true path of jnana will not be born again.

The next stanza answers the doubt of those who enquire whether jati and samaya are only imaginary and will perish.

(25)

VARUNA nericar malathu ammatha
Porulunarvatu irum unthi-para
Ponratatu onre onru unti-para.

(MEANING) One's belief in kula acara will vanish when he matures in the realisation of thc religion that he follows. One's belief in such religion will vanish with the self-realisation attained by him in maturity. In self-realisation alone one achieves liberation and therefore it is the imperishable path.

When one is matured by his faith in religion, belief in jati will vanish. This is attested by *Thevaram*—the famous hymn of Saint Appar at Kanrappur begining wlth the words "Evar-enum tanaku ... ...". It says "If you see the vibhutti on the fore head and sacred beads (on the body) of any one, do not fall in to doubt but at very sight feel elevated and think of his bhakti (atimaittiram) lovingly and not dispute that this one is saint (deva) and not that one but contemplate on the will of Isa. To the devotee who without doubt in mind worships like this in his mind, that Lord will manifeet Himself who took the form of a calf-post, the Lord of Kanrappuri!"

The same idea is expressed in a verse in *Brahmottarakandam* and *Thiruvoimozhi* (Kulantanku jatigal—Nammalwar III-7-9).

Amudasaram declares that the two beliefs, jati and samaya, will vanish in pure consciousness when caste, scholasticism,

religion will be of no matter when truth will appear in mind as pure and not as the words of mortals.

The commentator also cites parallels in *Anubhuti nilavam, Tattuva caritai* and *Bodharatnakaram* and *Unmai nilayam*.

As the aforesaid two beliefs in jati and samaya are conderned in our marga (avirodha marga), the following stanza speaks of those who follow the jnana marga as thus.

(26)

ONTROTU onru ovva mathangal onronrinal
Ponravatillaiyel unthi-para.
Poi enpatu ettai nam? unthi-para.

(MEANING). If the various doctrines which conflict with one another do not become contained one by another, we can say that it would be impossible to conclude which is the true path and which the untrue.

The next stanza explains the view of the ancient teachers of Virasaivism as to the validity of the declaration of these who say that one religion was successful and another was defective (in argument).

(27)

TOLVIYUM vetriyum conmathankatku ellam
Kalabhedattin undu unthi-para
Karuttan ceyalatu enru unthi-para.

(MEANING). If we now say that this religion was ascendant and that was in the descendant, then all the six religions would be liable to supremacy or defeat according to vicissitudes of time. If so, it is the will of God that makes one divine and ascendant, at one time and another descendant at another time and it is impossible in argument for anyone to vanquish one religion by another.

The Commentator cites a parallel in *Unmainilavam*- This says, the Lord of Sirkali (Saint Sambandar) who was

blessed with the milk of the Goddess Mother (Uma) and the saint (Saint Manickavacagar) that made the king of Madurai, surrounded by springs and beautiful flowers, to go on horseback (to watch the bunding of the Vaigai river) both vanquished the Jain leaders of heterodox Jainism by the power of the Divine Will, only they can win by argument whether one over the other of the Six faiths which are derived from the texts of the Vedas is superior.

This stanza is important as it declares that it is the Divine Will that makes one faith ascendant at one time and another descendant. If in history we know of great teaehers vanquishing one religion by another by argument or debate, it is also due to the Divine will. The text refers to incidents in the lives of the Saiva saints, Sambandar and Manickavacagar. In this connection the wave theory of Arnold Toynbee of cultural change may be remembered.

The next stanza refutes those who believe that one religion is vanquished by another by argument.

(28)

VADHIGAL thangalukkallal mathankulukku
Othar vali inmai unthi-para
Othi unarntor enru unthi-para.

(MEANING) If at one time one religionist won over another and exultad, at a later time some other will dispute and win and make him sad. This is due to the power of one's learning. skill and sharpness of intellect, and defeat is due not to the weakness of the other religion but to the weakress of the argument. This is the view of great men who have mastered all sastras and understood them.

The next stanza further proves that there is no such thing as inherent weakness in any faith.

(29)

AARULUM oraru avadhitam enkai theethu
Aarum vilankalan unthi-para
Alavil alavai kotu unthi-para.

(MEANING) It is untenable to say that of the six mathas one is invulnerable to disputatian and all others are susceptible to refutation by it. If this is not accepted, there must be (in logic) one supreme which can refute all these and shine as such. On the other hand, we know that each of the six recognised faiths shine individually supported by in its propositions by (a) hetu (ground or reason) and (b) udharana (analogy or example), and so it is impossible to say which is susceptible to disputation and which transcends.

The term 'alavil alavaigal' in the stanza refers to logic adopted by each system (e.g.) nyaya, vaisesika etc.

(NOTES) This is a caveat against those that proclaim that their religion alone is rational, because that too can be defeated by superior logic. So the truth of religions cannot be determined by logic olone.

(30)

SAKALAMUM terinum thattham matham nenju
Akalaatu urathalin unthi-para
Abalam yatu enbatu unti-para.

(MEANING) One may be well versed in Vedagamas and sastras without blemish, but each one is committed to one's own religion. So he approaches another religion not with a view to establish it as the true or rational but to strengthen his own mind by hetu and dristanta. If such is the case, where can be any religion which is weak?

The next stanza logically declares that the truly knowing (mei jnani) will leave off all religions.

(This does not mean that the meijnanis will have no religion but only that they have no vested interest in any.)

(31)

ELLA samayattu iyalbum arintavar
nillar avatrutu enru unti-para
ninkil pazhiyatu enru unthi-para.

(MEANING) The truly wise who have understood all religions and come to this conclusion will not at all remain with attachment to any religion. They will give up such attachment. Do they become weak on account of such attachment? No.

(NOTE) This stanza indicates that if the true jnani is not attached to any religion; it is not mere tolerance or compromise but the highest wisdom.

The next two stanzas emphasise that is the jnanis are above religion and rites (samayachara), they do not become less important.

(32)

UYARNTA neri eetu enru onrai vittu onrai
Iyaintituvonum untdo unthi-para
Etham adayaan enru unthi-para.

(MEANING) One gives up his previous religion to go to another which appears to him higher because of the level of his karma and the inadequacy of his religion and the superiority of another which he deems good. Because of this, far from obtaining the benefit of his new religion, he will be remiss for giving up the injunctions of his previous religion. A further consequence, if any one had adhered to some other religion and left it it and came over to our religion, we proclaim him as a paramukta (fully liberated), but if one who was an adherent of our religion is in friendly fellowship with another religionist, we call him as a renegade, a worst sinner and for this we say there is authority in the Vedic texts revealed by God and in the Puranas written by Veda Vyasa and in the injunctions of our ancient teachers(Puratanas). If it is enquired how, this is the further answer. Even if one goes over to another religion or leaves it, these Veda-puranic declarations and the ancient declarations of that religion that such a one has earned fitness for liberation (mukti tattva)or unfitness due to his transgresses respectively and so he is not a sinner or renegade (by the mere fact of his change). If that be so, is the refutation of other faiths meaningless (ayatartam)? If it is argued 'no', it is not ayatartam but

yetartam (valid), the meaning of the aforesaid texts should be construed as this. One who stands by his faith and is convinced that it is superior and the other not so but yet at the prospect of fame or name goes over to another faith. he will not earn the mukti through the other faith, but renegadeship from his former faith and will only court Hell. If on the other hand he is convinced that his former faith is low and the other faith is high and comes to a firm decision (nichayartam),then he will not incur the renegadeship of the former faith but will be eligide for the salvation through the new faith. That being so, after one,by due deliberation arrives at a decision as to which is the superior faith and embraces it, he is not demeaned in any way.

(NOTES) This stanza explains the RATIONALE OF CHANGE OF FAITH which in truth is a matter of choice between salvation and damnation and it is not always unnatural to choose another faith. Note that the commentator does not cite pareallel passages from other texts in support of the propositions in this stanza. It may be assumed that Sri Santalinga Swami the author, has for the first time in religions history boldly explained the rationale, of change of faith after having declared that in the final analysis all faiths are abedha. The change of faith happens, if at all, only in the lower stages of one's evolution.

(33)

AATALAL melaum neri ataintorku oru
Jati samayam etu unthi-para
Sankarpanasar enru unthi-para.

(MEANING) So if such is the position, by conviction, of those who leave off one faith and go to another, those who by jnana understand the truth of all religions and choose a true path (samayachara) which is above them all, they are jnanis and there is no lokacara (rules of the world), Kulacara (rules of caste) and samayacara (rules of religion) for them. Because such men are dead to all sankalpa (doctrines) is Sankalpanaasa.

For the foregoing two stanzas *Tiruppanuval* (19 lines of it,) are quoted. The substauce of the quotation is as follows :-

Of the six world-known systems, if one leaves off the five and chooses this one as the best, he will avoid re-birth. The protogonists of the six systeme will quite chapter and verse from sruti and puranas and from the sayings of wise men that there is no salvation for one who changes faith and then establish their own faith in this world. If one knowing that his present faith is a great one and yet outragetously goes over to another for the sake of earthly gain, he will fall into Hell. On the other hand if one genuinely and is deliberately convinced that the other fuith is a great one, he will reap the benefit on that faith. If the wise man (jnani) who has known the ends of all the six faiths deems adherence to them as impediment and leaves off commitment to any of them in this world, what harm befalls? None.

Devi Kalottaram also cited says:- When one is not bound by dogmas and conflicts of creeds and codes, he is not also bound by caste and other injunctions, He will not stick to the householder's life difficult and renounce, Such reunuction is the highest conduct.

Thirumandiram says : They know naught who have not known the Six religions. God is not what all the six religiont posit. Understand this and be convinced, Then without wavering you can enter your true estate. Another stanza says:- There is not a thing besides Sivam. There is no tavam (path for realisation) besides becoming Siva. Those who are bent on knowing Siva will not go in vain. The six religions are not forsooth-tavam. So, be saved by reaching the feet of Nandi.

Tiruvoimozhi sayi : The One who is in all and in everything, present in each one's faith, beyond the five senses, but emerging in one's consciousness, except abiding in the soul in life—if such a one is steadfast in that conception in mind, it would be possible also to merge in Him!

Ajnavadhaipparani: One who is above thought of kin or alien, above religion, above earthly nature, has conquered the self, is above good and bad and above discrimination or forgetfulness—he is the Adiyar (servant of God)!

Tattuvarayar: I shall not beg if I do not have, nor shall I indulge in baffles about scriptures or family descents to judge any one about his status, I shall not delve vainly into the six religions. The One who is Real who came on earth has entered me this very day!

Gnanavasistam: Sacred places for tapas, sacred rivers, service, worship. charity—these like non-intelligent beasts, some pursue and get sub-merged in things not meritorious. So leave off all these which will only cause re-birth and hold fast to the pure and transcendental experience, leaving off all desires and attachments.

Guanasiddhi; Holy baths, worship. mantras for purification, caste distinctions used on this impermanent body, endless logic—these will be despised by those who by the Guru's grace has intuited the Transcendental Reality. Those who have no discrimination will roam the world in search one after the other for Reality.

Sivajnańa Siddhi (8-32): In this world for those who have attained gnana nistai, there is nothing good or bad, there is nothing to be desired, there is no austerity to be observed, no penance, no vows, no hermitage for solitude, no rites, no meditation, no obscuring of the mind, no garbs, no restraining of (senses or thought, but like a child, madman or one possessed, they will even dance and sing in ocstasy anon!

Ozhiviloddukkam. The great Vedas proclaim loudly that there is no fear in the mind, no shame, no purification, no defile ment, no ego, no caste, no ceremonies for the SIVAYOGI

Leaving sensual desires, eating only in the hand, sleeping only on the ground with hands and legs clasped, not troubled by nature, castes or duties—for them what shall we say is their religion?

Tirnvacagam. Be emancipated from diverse religions divided by mean divisions.

Siddhanta Karanam. Like the tributaries whose banks restrain the surging waters and join the river with their abun-

dance, one reaches mukti after examining many religions according to the stages of one's maturity.

The next stanza says that although such jnanis may at times be committed to any religion, they are not affected at all.

(34)

NINKAATU evattrotum ninraalum nenchitai
Thankan mei jnani enru unthi-para.
Jalamaraiati otthu unthi-para

(MEANING) The true jnanis, although they may profess at times any religion and its tenets, will not be attached in their mind to them. It is like the water on a lotus leaf or like the tamarind coat and the pod unattached.

Amudasaram says:- The mind of the great jnanis is above every thing although they may appear to share or participate in any religion. Thc child and the husband both toy with a woman's breast but the attachment of each is diffierentlt.So also the wise may eat and sleep like others, but their attachment is to God.

Sivadharmottaram also has a similar stanza speaking of the different emotions in the embraces of a wife and daughter.

Arutprakasam says that jnanis even if they enjoy anything by the power of karma praarabda, will surrender their mind at the feet of their Lord and remain still.

Nitisaram says, understand that the creeper in water or the lotus or the worm in the slush, or the gold nugget in the sand or the inner mind of the jnanis—these five have the same detachment.

The next stanza refers to the steadfastness of the experience of the jnanis.

(35)

AARU nerikkum avirodha bodhame
Teru meijnani enru unthi-para.
Siddhantama-kum atu unthi-para.

(MEANING) That which does not contradict the Six samayams which contradict one another is the finale of them all and is the Jnana which is the conclusion of wise philosophers. That is Siddhanta or the End of Ends.

(NOTE) The author gives here the definition of Siddhanta of Tattva jnanis:

Gnanacuriyan says : That which is the exposition of religious perception, that which is the precious truth at the crest of the Vedas, that which is the Truth proclaimed by the Trinity, that which is the conclusion of ascetics who prize non-difference is the Truth that the True Path cherishes and proclaims as the precious gem in the palm of one's hand.

The same book also says: That which is realised in experience and not prepounded by fallible postulates, is the truth which manifests itself like a gooseberry in the palm of one's hand.

Tirruvalluvar says that Truth which is perceived as such from whosoever's mouth it is got is the one which is the supreme Truth and to see it is Wisdom.—(423)

Avirodhabodham: Regarding every other religion as truthful and as one's own and seeing the good things in them and enjoying them is the sign of the wise, They are free from seeing contradictions in unessentials.

Arutprakasam: Every religion has a few inner Truths common to all. Understand mukti is one and one only. Without yearning for it in cverything and being convinced, what is the good of toiling in this world thinking that my religion is this one or that and getting circumscribed? This is not the way of those with clear insight.

Mogavathaipparani: Allhough the wide ocean has many names in parts, it is one expanse of water. So are the different religions which finally has no distinction. This is verily the goal spoken by the Vedas.

Amudasaram: That wisdom which perceives the core behind the various paths is alone important. To choose that path

which takes to it is the highest endeavour to achieve the unattainable (i.e. difficult) path to mukti.

Again another stanza says: If God's grace difficult to obtain, is wanting, then nothing would be possible. If we perceive clearly, that which does not contradict other paths is alone the True Path (Sanmarga).

The next stanza declares that the finale of the Vedas and the conclusion of various religions is this only.

(36)

SURUTIGAL col pal-samaya tunivum ap-
Para Jiva bhandham enru unthi-para
Pakar naamam veru veru unthi-para.

(MEANING) The Srutis speak of the declarations of various religions. They are the three, viz., *Param, Jiva* and *Bandham*. They will speak of the same with different names. Different religionists adopt the different paribasha (technical terms) only according to their systems.

The next stanza says that there are schools of thought which deny the three categories (Param, Jivan and Bandham). So it is imperative to prove first that Param is Reality.

(37)

NIRMALA poorana nithathi ninka
Oruparam tanulatu unthi-para
Ulagankal thottralal unthi-para.

(MEANING) There is a Highest Reality whose attributes are nirmala (blemishless) purna (full) nit-tham (imperishable), ati sukshma (very spiritual) and sat chit anandam (knowledge, existence and bliss). These attributes are inferable because the prapancas have emanated from that Reality.

By this the anisvaravaadins (i.e. those who deny the existenc eof a Supreme and Active cause) are refuted. It is done as follows: The world which is describable as he she and it must have a creator because it appears and disappears. It is

like pots wich made out of clay (the name and form being phenomenal and clay alone bring permanent). If we say that father and mother are the cause, it is not so because children are not born when wanted and not born when not wanted by parents. Also, when one wants a male, a female child is born. When a female child is desired, a male child is born. Sometimes even if nothing is desired, a eunch is born or sometimes, an ugly creature. No one knows it immediately that a child is conceived. No one sees how the child is formed in the mother's womb, month after month and grows in the uterus subject to much pain and sufficring. The wheel and the rod are instruments for making a pot but the father and mother have no choice or control. Further, the child is developed without the parent's actions, and because of the seed they cannot be the whole cause. If it is said that the bodies are formed with the semen of the father, they do not die in the womb of the mother when the ybegin to grow month after month and take shape. Even in the case of life born out of sweat, if you say that the form in the cell of the semen is the cause, think of this. A gem is found in a snake; a toad is born in a stone; worms are generated in the body; parasites are born in trees; and mushrooms burst out from slush and waste. For creatures born out of sweat, there is no previous body-seed. If it is said that such creatures too have their genesis in matter or evolutes, it must be remembered that because such creatures have both movable and immovable forms while the other three forms of birth have no such origin, that argument is invalid. It is not so. For example, although one lamp in succession may light many lamps, the burning quality is in the element of fire of the first lamp. So also the earth and the four elements are not the cause of forms like moving worms, and stationary mushrooms ete. Because we have not heard that the elements themselves have formed into bodies. Before lamp burns, the fire must have created the lamp and not the lamp for it to exist and to light up another lamp. So, if it is argued that the four elements create the bodies when they are non-existent, and not afterwards, we see forms created by sweat. One lights a lamp by the fire in the firestick and then goes on to light other lamps with that lamp. So neither the wood, nor the fire, nor the lamp has any power to

create another lamp. So also the world of Matter is inert and there must be a Creator who created it from his own energy. The authority for this is *Sivajnana Sidehiyar*—

Oruvanotu oruthi onrenru uraithitum ulagam ellam
Varumurai vantu ninru povathum aatalale
Tarupavan oruvan ventum tan mutal eerum aaki
Maruvitum anadi muttha citturu manni ninre! — 1.21

This means: This phenomenal world describable as *he*, *she* and *it*, because it stays and disappears, there must be some one to make them do so. That power must be beginningless, all-knowing and everlasting because it is outside both the beginning and the end.

The next stanza declares that souls are many and real.

(38)

PAL siddhi muthi paranaal ataitalal
Tol seevarum ular unthi-para
Sutantira heenar enru unthi-para.

(MEANING). Because there are found many who attain siddhi and mukti by the grace of the Paramporul, the souls are beginningless and many. These souls are, however, fettered.

This refutes the Mayavadins as this stanza speaks of many siddh is. Entering another body is also a siddhi. Mukti is for Jivas only. The fetters are only for the Jivas and not for the Paramporul. Souls are beginningless because the evolutionary process is beginningless. Souls are said to be many because even the Ekanma-vadin recognises this in vyavahara. Souls are said to be qualified *swatantras* because they have the aspects of *paratantra* and *swatantra*. If it is argued that souls are *paratantra*, it is inadmissible because they are not free to act in the way they desire. If it is argued that they are *paratantra*, even that is inadmissible because if the *Paramporul* were the actor, it would be changeless (avikari) and pure Grace. The Vedas which declare this would be proved false and body itself

open to doubt. If it is asked whether in mukti, the soul is *paratantra* or *swatantra,* it is answered in the following stanzas.

The following stanza declares the reality of bandha (or pasa).

(39)

PALLUYIR muthi ataitalal bandhamum
Colluvar ellorum enru unthi-para.
Tonmai atuvum enru unthi-para.

(MEANING) As all souls attain mukti finally, there must be some force which obscures them from the beginning and acts as fetter. This is accepted by all Atmavadins, i.e. those who accept Jivatma as separate entity or category.

Bandham is said to be anadi because it is co-eval with the beginningless Jivas.

The next stanza declares that bandham is three:-

(40)

AJNANAM mayai kanmam bandhamam ivatru
Ajnanam oru mutal unthi-para.
Anrakum enparaal unthi-para.

(MEANING) There are thre fetters for the Atma jnana (intelligence of the soul). Ajjnanam will not reveal the *kevala* avastai. Mayai will not reveal the *sakala* state. Karma will by mind, speech and body obseure the jiva in the same *sakala* state. In all the three fetters, ajnanam is very subtle and so is not classified as a category. There are various explanations given by various schools. Some take this ajnana as the obscuring power of Siva; some as the inherent quality (guna) of the Jiva; some as the operation of the maya; and some as the result of evil karma. Some further say that ajnana is varied; and some as a beginingless propensity of the jiva (chittam). Because ajnana gives rise to wrong identification, it is said that the three fetters are rooted in ajnana.

The next stanza explains that although the three categories are accepted generally, every school has its own postulates about them.

(41)

PALLOR tunivum paarathi munrum terthal
Allaal verillenum unthi-para.
Avaravar kolkai veru unthi-para.

(MEANING) Although the aim of the various schools of thought which seeks the path to moksa is to examine the three entities of Param, Jiva and Bandha and naught else, each has its own postulates about the truth of each of the three.

It is the aim of all schools to examine this because all scriptures declare that of the four fulfilments of existence, dharma, artha, kama and moksa, the aim is moksa or liberation. What is liberation? It is liberation from bonds. This implies that one is bound by these bonds and has to be freed, that because bonds are insentient and the bound souls have imperfect freedom (swatantra hina) there must be a superior power who has to give this freedom, while He himself is free. This is accepted by all schools. Notwithstanding this, how is each school's view different? As the jivas have different destinies, karma-bheda, the truths of the Vedas etc. have to be taken in accordance with the views of each school. Thus each regards the aspects from Brahma to Siva as the primal one a and choose one as the Paramporul and regard the relation of *Pasu* and *Pasam* with the *Param* as *bhedam* (different), abhedam (one, and bheda-bhedam (partly different and partly not so)

The next stanza answers the questions why this disputation about *bhinna-abhinna* (separable or inseparable) of *Jiva* and *Param* arises.

(42)

JIVA param advitamenru tinn colaal
Ovatu anaivarum unthi-para.
Onrirantenparaal unthi-para.

(MEANING) Because Jiva and Param are spoken of as neither one (ekam)nor two (dvitam) but as advitam (inseparable) by the Srutis which are beyond disputation (a-vaadita), we must understand that if they are two they cannot become one in mukti. If they become one, one will vanish and become the other. If one vanishes, where is the question of mukti? So, there is no two at all. Some may say that the relation is *advitam*, because gold and gold ornament though appering as two is one, the connotation of the word (advitam) is really 'One'. Some others might say that if there is one only, we are obliged to postulate bond and freedom for it, and so there is no 'one' at all. Some others may say that as there is no separation of Jiva and Param as in body and soul it is not two but merger of one with the other. These are the three interpretations postulated by all schools. There are others who regard the relation as *bheda-abhedam*. But such a state is *viruddham* (conflicting) and further it is comprised in the two relations mentioned above and so it cannot be classed as a distinctive relation.

The next stanza proceeds to refute the Ekavaadam.

(43)

ONRENIN veetum inru untenum leclaiyal
Pinraiyum caarum enru unthi-para
Petham anitham veetu unthi-para.

(MEANING) If we postulate that Jiva and Param is Ekam (i.e. one), as there is no bond for the One, there is no question of mukti at all! Even assuming that *bandham* and *moksham* are due to the leela (self-assumption) of the Brahman then by the same *leela* there should be no two in the embodied state. Thus mukti will become only occasional and bandham will be the real state. So, it is untenale to maintain that the two are one.

This is explained thus: If *Jiva* and *Param* are one, then why this phenomenon of two? Ifyou say it is due to *bandham*, how can the unblemished One be affected by bond? If you say that it can be so, the question arises whether the bond is inherent or extrinsic. If extrinsic then the bond will be another principal

outside the existent? So the existent cannot be one and naught besides it. Further, as the entity affected by the bond has no freedom, there must be a Power unaffected by the end and capable of removing the bond itself. If you say that the bond is inherent, then the bound nature is inherent to the soul and so it can never become free. So, the soul will never have mukti. If however you argue that the soul has no bond then it could not also have freedom before. This deduction is valid. If you argue that in truth the soul has neither bond nor freedom but all three are due to the will of the soul (swatantra leela), then the soul after having attained mukti by the will of the Pathi might become bound again and reborn. Then mukti will have no value and the bond would be eternal. So it is futile to say that *Jiva* and *Param* are One.

The next stanza answers the Ekanmavadins who say that bond is an illusion (praanthi),

(44)

AAkum uyir bandhattan atu mithaiyel
Eka amalankann unthi-para
Evvaaru ulataamenru unthi-para

(MEANING) The Jeevas are not the product of maya as extenstion (*avichinnam*) or reflection (*pratibhimbam*). If *Maya* itself is considered as delusion, that delusion cannot overtake Brahman which is One and blemishless. So, the ajnana of the atman is not a delusion. It can be explained thus: Delusion can be the result only of wrong identification like taking the nacre for silver and is sense-oriented. If it is said that delusion is for the atman itself, then the atman will be like the pot and mirror[1] i.e. extension and reflection (avicinnam and darpanam) arising out of maya. But then if maya is said to be the origin of Jivas and Jivas are maya, it is open to the fault of dependence in logic (anyonya-asraya-dosham). So Atman cannot be said to be an origination of maya. If it is said that Atman originated from Brahman itself, that also is not valid. Because Brahman is ekam (One). It is not open to the blemish of sense experience and because it is *nirmala* (pure) it is not open to the

1. Ghatam, darppanam analogies.

taints resulting from causality (karrana karttrutva dhosham). So, if there are no Jivas, there is no use postulating bonds. So, know that bonds are *not* a delusion.

The next stanza states the invalidity of *dvaita-vada* (as contrasted with *ekanmavada*), i.e. Dualism.

(45)

ONRIRENTEL iraikku utra karunaiyal
Cervaranre inrum unthi-para.
Certalen jivar veetu unthi-para.

(MEANING) If the *Jivas* and *Param* are two, then by the Grace of Param, all the Jivas would have primordially attained mukti. Then, there was no work for the Creator at all!

Because Creation has in fact occured. it is not possible to consider the Jivas as identical with Param.

It is explained as follows:- If the Atman exists as part of the Whole, then atman should never have been subject to the bonds because it should also be *cit*. It is not so because the bond is co-eval like verdigrsis to eopper. If the atman could cure itself of this blemish, it should have done so at the beginning itself. Or, if it is argued that it is cured bv Brahman, it is not so, as Brahman is Bliss complete and has nothing to gain by curing the jivas of their ills. What is it that Brahman needs by curing the atman? If it is argued that Brahman is incomparable grace and out of that Grace, He cures the Atman of the bonds, it is not so because the Jivas would already have been cured by that ever - present Grace. If it is said that Brahman cannot so do it, then Brahman would be regarded as powerless (asaktan). Further, as Atmans are everlasting, and as those who attained mukti do not return to birth, the Brahman would have stopped *panca-kritya*, i.e. the pentad acts of creation, sustenance, dissolution, obscuration and grace. If it is argued that panca-kritya cannot cease, because the atmans are many and the consummation of the drying up of mala by the abolition of pain and pleasure occurs rarely, for one or two, it is not so because even if one attains mukti in one srishti, the srishtis are so many and many would so attain mukti and so

logically there might come a moment when *panca-kritya* must cease. Because Pathi and Pasas are eternal and the past is immeasurable, *panca kritya* must have spent itself out long ago. Because it has not happened, one cannot postulate it will be so in the future. If it is still argued that it will cease, then you must refute the beginning of the causality of panca kritya, Since it is not possible to do so, panca kritya cannot be said to cease. If it is argued that even if atmans continuously attain mukti, mukti would be like an inexhaustible treasure. Then because such treasure grows only by Divine power, there must be a superior Pathi for that treasure to increasingly operate. But it is not so. If it is argued that this Pathi itself out of its self-abundance increases itself and the Atmans naturally increase themselves, it is not so because creation is manifest. Further. the statement that atmans are many wlll not be reconcilied with the fact that atmans are not self-knowing and result in attributing the same defect to Sivam which is inadmissible. If it is argued, that granting the accumulated karma of atman (sanchta karma) is so much, that the endless karma of endless atmans and their fruits will be beyond account and sarva mukti will become boundless at the same time. If you say that Pathi will not know the numberless atmans for their destiny, know that the Principle who knows the Means (vakai) to give salvation will also know the Numbers (thokai) needing them. Even karma will not be limited. If Pati has to compute individually the karma of each atman and find out the basis, then that Pati cannot be called all-knowing (sarvajnan), i.e. knowing without ordinary processes. If it is argued that it is *sarvajnatva* to know the numberless as such, then vyapaka is not atmalakshana or attribute of atman. Atmans are called many just like many trees are called a garden(solai). Numberless-ne ss is an attribute of the category and not its intrinsic character. The attribute of atman on the other hand is *sat* (existent), *cit* (knowing), *nitya* (imperishable) and *vibhu* (infinite) If these attributes are intrinsic to one or many of the same category, then they are also the attributes of the category itself. As this is impossible, then numberlessness (*a-sankhya*) is not an attribute of Atman. Further, will it be possible or impossible for the Pathi to give at *sristi* (creation) dhanu and karana (body

and instruments) to each and every atman? If it is said it is possible, then numberlessren is inadmissible. Further, if beings exist without being created, they cannot be measured for some time, but not for all time as it is a known fact (yadarta) that they dissappear at another time. So an existent which disappears must necessarily be created. If it is argued that because Atmans are existent, Pathi can have measure of them, then Atmans cannot be imperishable because they had a beginning. Thus in whatever way it is argued, it would lead to the conclusion that *panca-kritya* (of Pathi) would come to rest at some time. But it is not so. Atmans are of two kinds, the eternal existents (nitya samsari) and the changing existents (anitya-samsari). If the eternal existents have attained mukti, the changing existents remain and if it is argued that ereation etc. will not cease, then at the beginning itself the changing atmans (anitya samsari) would have attained mukti and there would be none left seeking mukti. How can you say that there are no eligible atmans because of the fact that they are created and existent?[1]

So, uuderstand that the Jivas and Param are not two (dual or dvaita).

(46)

UTHIYAA irulai uthith-thavai kootti
Pathi bhandam ceyyumel unthi-para
Pathi sakthi ennam enru unthi-para

(MEANING) If it is stated that Sivam fetters the anava which is uncreated (ajanya) by his maya sakthi which is created, through the operation of the anava, and then by His jnana-sakthi fetters the atman, then Sivam would become an asaktan (not all-powerful). It should be explained like this.—What is uncreated is permanent. Created is not so.

If anava, which is uncreated, like the darkness to the light of the eye and verdigris to copper is conjoined to the jnana-sakti of the Atman without beginning and without being known, then as there is no darkness for the eye which receives light (of the sun) and no verdigris for the copper which is touched by mercury,

1. The tarka here is highly subtle.

Atman should also not be obscured by ajnana if it is conjoined to Sivam, the Imperishable, the Full and the Pure. If you say, it is not so, then Sivam cannot be conceived of as the opposite of ajnana. Again, if anava is imperishable, how is mukti possible? If you say that is possible because anava is made inoperative, who made it so? If you say that the Mayasakti did it, how is it that mukthi was not possible although that mayasakthi was there together timelessly. If you say not so, at mukti the onset of the suddha-adhista-saiyoga (conjunction with the pure sakti of Pahti) cancels the mayasakti, then both become created and it would be difficult to say which is created and which is eternal and this would belittle them. Then even in mukti ajnana would seize the atman. You may say that they operate against ajnana uninfluenced by Sivajnana. Then Sivajnana becomes a matter of enjoyment for the Atman as a result of mayasaktl. As Sivajnana is everlasting, it is always opposed to ajnana. If that is so, mukti should have been existent from the beginning. As it is not so, it is not correct to conceive that anava is cancelled by Sivajnana. If it is argued that although Sivajnana is available for Atman from the beginning, but that it becomes a fact at mukti then the danger is that Sivajnana is subject to the force of atman under the force of maya sakti. In the sun's light the pot which becomes the object of perception cannot dispel the darkness when the sunlight is gone. So also Sivajnana cannot cancel anavamala even at the time of disjunction from mayasakti. Thus, if it is impossibe to cure the Atman of anava without mayasakti, Pathi who is all powerful is helpless in effect. So it is *not* valid to hold that anava bandha, though real, is imperishable.

Thus, without formulating the results of the three categories (Pathi, Pasu, Pasa), it is not valid to uphold the *dvidatvaita* doctrine on the basis of maya-sakti like manas etc. This is explained in the next two stanzas.

(47)

BANDHAANTAM moonrum pakarvatallal ivai
Cintithu uraikkonaatu unthi-para,
Çittamum petthamal unthi-para,

(MEANING) The conclusion of this Treatise is to declare only the reality of the three categories Param, Jivan and Bandham, But schools of thought differ and they variously declare that one's relation with the other is non-different, different or different and non-differentt (bheda, abheda and bheda-bedha). It is *not* possible to be *dogmatic* aboul the truth of this as even chittam which is the instrument of thought is an evolute of maya and becomes a bond for jivan.

If it is enquired how it is so, the answer is because the Srutis declare that as this relation is determined only through the mind, the truth is beyond speech and thought.

(48)

MINMINI jothiyal veetu irul kootuvan
Tanmaipol mayaikotu unthi-para
Tattuvam tervatenru unthi-para.

(MEANING) Just as a person who in utter darkness cannot find his way to his abode with the aid of the glow of the fire-flies, so also Jivan who is obscured by the overwhelming darkness of ajnana cannot know the truth of ofhis own self by the finite knowledge of the mind.

In support of this we havc the following Thevaram of Saint Sambandar:

Atpaalavarkku arulum vannamum adi maanbum
Ketpan pukil alavillai kilakka ventaa
Kotpalanavum vinaiyum kurukamai enthai
Tatpal vananki talai ninru ivai ketkattakkar,
and
Eatukkalalum eduththa mozhiyalum mikku
Cotikka ventaa cutar vittulan enkal jothi
Maadhukkam neengaluruvir manampatri vazhimin
Sadhukkal mikkir iraiye vantu carminkale

Also *Tirumandiram* :

Uraiyatratu onrai urai ceyyum oomargal
Karaiyatratu onrai karai kaanal akumo
Tirayatra nirpol cintai telivaarku
Puraiyatru ninran puricataiyone!

Also *Tiruvacagam*

Inrenakkaruli etc. (thc well known stanza),

and also the following lines from the *Ahaval*—

Noolunar unara nunniyon kaanka
Sorpatham katanta tollon kaanka
Cittamum cella cetchiyan kanka

Also *Tattuvarayar* :—

Adhiyum azhinthum poku utbhavath tunpam *et seq*

and

Bhinna bhinnamatenave ninru
Pinanka nirparkal pechirkum·-et seq.

The Commentator also cites parallel verses from Brahma Gita, Gnanavasistam, and Ajjnavatapparani. Also Sivajnana Siddhiyar—

Bandhamum veetumaaya padapadaartangal allan
Antamum adhi illan alappilan atalale
Enthaitan innan enrum innatanam innataki
Vantitan enrum colla vazhakkodu maatram inre (2.64)

Also *Sivanandamalai* and *Ozhivilodukkam*.

The Ozhivilodukkam stanza says—

"To know the Truth by our finite knowledge is like the shining snake trying to remain unseen in the darkness, like drawing water from a waterless well, like fighting with the shadow; how can one try to be free from this tatbodha?

The next stanza says that to become fit to know the Truth, one should practise the conquest of the mind (manolaya sadhanam).

(49)

ATALAL bandham aruppaan manolaya
Sadhakam caivanal unthi-para
Tarparam tonrumam unthi-para

(MEANING) As it is impossible to know the Truth in the bound state (petha nilai), it is necessary to get over the bond by practising manolaya sadhakam to obtain *Sivadarsanam.*

The import of this is that Sivadarsana at the time of release from ignorance and manolayam at the point of Sivadarsana sre simultaneous. The authority for this is:

Tirumandiram

Manamayai mayai immayai mayakka
Manamayai tan maya matru ontru millai
Pinai maya venta pithatravum venta
Tanai aintu iruppatu tattuvam tane

Also *Devi Kalottaram*

Karuttatankin muthiyatu kaiyakalil kaattakum
Viritta porul itthu enna anivitaiya methakkor
Tiruttaku nallarivale cittattai tirampamal
Aruthiyutan nilai niruttum atu aruvin payanama!

Also *Prabhulingalilai*

Virinta nenjam karuviyam vitayam unara viriyamal
Orunkum nenjam karuviyam tannai unara orunkamal
Virinta nenjam utaiyanai vitatu piravi enru unarka
Orunkum nenjan utaiyanai uraatu pirappenru unarkave

Ozhivilodukkam is also cited. Sambandar's *Thevaram* bears out that Tiruvarul is obtained only by manolayam.—

Kalla nenja vanjakkaruttai vittu aruthi yotu
Ullam onri ulkuvar ulattulan...

Also Appar's *Tehvaram*—

Vellattar vinjaiyarkal virumbave
Vellattai cadai vaitta vikirtanar
Kallattai kazhiyum manam onri ninru
Ullathil oliyai kantatu ullame

Also Sundarar *Thevaram*—

Pandai nam palamanamum kalaintu onrai
Pasupati pativinavi palanaalum
Kandalam kazhikkarai othaan vantulavam
Kazhimala valanagar kantu kontene!

Pattinathu Pillayar Padal:

What cannot be discovered in the close search of the extensive four Vedas can be found if the senses are subdued and the mind is made one-pointed and then it would glow from within as a Glorious Light ?

The commentator has given extensive parallel quotations from *Kandar Alankaram*, *Tattuvaprakasam*, *Devi Kalottaram*, *Bhagavad Gita*, *Brahma Gita*, *Prabhulingalilai*, Tirukkalitrup-patiyar, Sivanandamalai, Tirukkural, Thevaram, Tiruvacagam etc. These show the importance of manolaya sadhakam to free oneself from bonds.

The next stanza says that he who knows the Reality by the quiescence of the mind (Manolaya) will know every thing else. A similar truth is expressed in the Upanishads, "By knowing Brahman, one knows everything else."

(50)

UNARNTOR anaittumam or porul tannai
Unarntor anaittum enru unthi-para
Ullankai nelli eethu unthi-para.

(MEANING) As there is naught behind the One Supreme, he who knows that One will know everything togcther, like gooseberry in the palm of one's hand without doubt or mistake.

This is borne out by *Tiruvacagam*—

Bandha vikara gunankal parintum arintitum akathe
Bhavanai aya karuttinil vanta paraarvamudu akathe
Antamilata akantamum nam muc akappatum akathe
Adi mutal paramaya parancutar annuvotu akathe
Centuvar vai matavar itaranavai cintitum akathe
Celana kan kal avan tirumeni tilaippana akathe
Indrajala itar piravittuyar ekuvatu akathe
Euutai Nayakan akiya Isan edirppatin ayitile!

This means: By the grace of the Lord, knowing will not be fettered by gunas, and the mind (bhavanai aya karuthu), there will spring a nectar, all the world will come within our grasp, the primerdial Light will come into us, the earthly pleasures will not hinder and the deceptive sorrow of birth will no overtake us!

Pattinaththu Pillayar has also a more forthright declaration.—

GNANA nattam petranan petrapin
Nin perum tanmaiyum kanten kaantalum
Ennaiyum kanten piraraiyum kanten
Ninnilai anaittinum kanten enne
Ninnai kaana maantar
Tannaiyum kaanaattanmaayre!

This contains a very pregnant statement:

Knowing Thee I knew myself. I knew others. I saw Thy state in everything. One who does not know Thee by thy Grace will be incapable of knowing himself

Citations from Tiruvoimozhi and Brahma gita are also given.

The next stanza speaks of the subtlety of manolaya sadhana.

(51)

ANNITTAI neeyum ataikutarku oon uyir
Bhinnathai munnunarutu unthi-para.
Pethamai ninkitenru unthi-para.

(MEANING) To attain this steadfastness of mind (manolaya nistai) to cut asunder the bonds, it is necessary to realise that body and senses are "not this, not this (neti, neti)" one by one, and realise the Self by understanding the Self as separate from this body, and realising your ignorance of identifying the self with the body.

The next stanza is addressed to those who think that Self is no other than the body and are deluded.

(52)

OYUM maranaanta kaalattu urutthu ven-
Thiyitalanum ingu unthi-para
Deham nee taanallai unthi-para.

(MEANING) The body is not the self if you consider these facts. You may say that the body has fattened or that the body has emaciated and that there is nothing else seen beside the body. It is not so. When you speak of "my cattle, my home" etc, you regard yourself as separate from them. So also when you speak of "my body", you *are* separate from the body. Also yogis enter from one body to another and so the bodies are not the yogis. At the time of death, the body is hot like a heated pot. So you are not the body.

The next stanza says that even Praana vayu, the vital breath, is not the Atman.

(53)

UNARVINRI nalum urakkattu adaintha
Manam nukaraatanum unthi-para
Vayuvum nee yallai unthi-para.

(MEANING) When the prana vayu is in the body you know that this is hot or that is cold. Knowing this, after the prana vayu leaves the body, you say that prana vayu is the self. It is not so. Every night when you are asleep, the prana vayu is in the body but you are not conscious of the smell near you. So you are something other than prana vayu.

The next stanza declares that the senses are not the Atman.

(54)

ONRU unar poztu onru unaraamaiyaanum
Onru unarntu othalan unthi-para
Unarvu indiriyangalanru unthi-para.

(MEANING) Sense perceptions are experience4 by the instruments of senses. When they do not function during the

sleep state, although there is the body and the vital force (prana) in it, one wiil not know if a snake or any enemy approaches him. (So the sense indriyas or karmendriyas are not the soul). If you say that jnanendriyas are the Self, these indriyas are more than one and what one experiences the other cannot (e.g. eye cannot hear). So there is another principle which says. "I see, I hear etc'." Like the light for the eye, the jnanendriyas are for your experience, but they are *not* "you".

As one indriya does not experience the what other experiences, those that say that body is the Atman are herc refuted. The body is the place for the sense of touch which pervade. every part of the body. If you say that this pervades the other four senses and perceives, it is untenable because then all the five senses must be able to enjoy the same thing. As this does not happen, the body is *not* the Atman. Thus refutes the theory that deham is atman (which is the doctrine of dehandryavadins).

Next stanza says that the vak indriya is not the Atman.

(55)

YEN enaa oomarkum yan enatu enru abhi—
Maanam iruttalaan unthi-para
Vaakku neethaan allai unthi-para

(MEANING) It is speech (Vak) that is able to say, "I see-I hear etc". True. But speech only expresses what the self experiences. It cannot say what has not been experienced. So Vak indriya is *not* the Seff. Even in persons who are dumb, there is the feeling of "I" and "mine". So 'Vak' is not the Self It is only thc instrument of speech,

The next stanza says that ahankara, buddhi and manas are not the Atman.

(56)

AANKARAM nichayittu ap-buddhi pattralan
Onkulanaan manam unthi-para
Onru nee anri ivatru unthi-para.

(MEANING) If you argue that because even a dumb person has the feeling of "I" and "mine", ahankara which gives rise to this feeling is itself the Self, it is not so. As it is impossible to have the consciousness of "I am" unless you have determinate knowledge of it, that feeling is only your active sense (kriya karanam) but not you. You may say that it is *buddhi* that determines and so it is the Self, it is not so. Unless you have an attraction for a thing you cannot determine it. So it is only your cognitive sense (jnana karanam). Then if you say that it is the mind (*manas*) is the self, it is not so. Unless the *cittam* that arises wills, it will not be attracted by any thing. So it is only your conative sense (ichcha karanam), but not the self.

The next stanza says that *cittam* is not Atman.

(57)

ARIVAAL ninaivum atankalal *cittam*
Arivanru a-cittam enru unthi-para
Arivu unnuruvam enru unti-para.

(MEANING) If you say that as *cittam* is the origin it is the Self, it is not so. There are persons who have control of the the mind and keep it still. So there is another sense which controls *cittam* and prevents its affectation, So this *cittam* is not the self.

If all these are not the Self, then what else is the true self? Your true Self is the pure *cit* (jnana) which is above the tattvas.

The next stanza declares the perfect characteristic of the Atman.

(58)

ENKUMAI mukthyil Isanotu eitalan
Manka uuyir vibhu unthi-para
Matraya kooronatu unthi-para.

(MEANING) As in mukti the Atman attains its fulness with *Param* which is *Pari-purna*, its true nature is "*mahat*" and it has no other description.

As in mukti the Atman attains *vibhietva,* it cannot do so unless it is already that. What is not, can never become. Atman in bond state is *anu* and ignorant to the extent of its karma or it appears as madhya (neither this nor that). So its real nature is "mahat" and it it is inadmissible to call it as any thing else.

The next stanza says that for the self (Atman) to know its true nature, it should separate itself from the taints of its association in the bond state.

(59)

INTA ativaal nm iyalpai maraitta ap-
Bandhangal pokkuvatarku unthi-para.
Pazhavaathanai yelam unthi-para.

(MEANING). For the self to remove the bonds of primordial ignorance which had obscured it and prevented it from knowing in the least its real nature as *cit* (jnana), it should extricate itself from attachment to its old bonds with which it was associated.

Devi Kalottaram says that mantra, japa, dhyana, puja are not essential but only the supreme mukti upaaya. If the thoughts go out, it is only for sorrow. But if they are drawn in, the bond of sorrow will cease and the supreme happiness will be attained.

Brahma Gita: These are the bonds. Attachment to the letter of the Vedas, love of the terrible disputations (tarka), love of pride (matham) for the world to praise, love of wife, children and kith and kin, love of wealth which seems to give pleasure, love of body, indriyas, manas buddhi, prana, love of learning and even love of parabhoga, these will lead to endless consequences. So one who is passionate on attaining mukti (veetu) and is earnest about it, should leave all these and become a jnani who knows the paramaadvita jnana. Except by being silent, can we speak of the advita jnana of Brahman spoken of by the Vedas and Vedanta?

Gnanavasistam also speaks of the merits of *mounam* (silence in the soul, i.e. free from icha, jnana and kriya of the mind (i.e. cognitive, conative, and affective tendencies)

Sivajnana Deepam The jnana Guru by one word will intuit you that the fruits of sastras, books, puja, religion, doctrine, logic, tantra, mantra, yoga, tavam, vratam. seelam, bhavana. siddhis are all useless for mukti. By the Guru's grace you will be cured of the impurity of cittam and likc the sun which shines on the world whether the world does good or bad, you will gain the strengh of being neither attached nor detatched and become steadfast in the supreme state or True Knowledge.

Similar teachings are cited from *Ozhivilodukkam, Vallal Vaakku* and *Sivanandamalai.*

The next stanza speaks of the posture fit for practising samadhi for those who have freed themselves from the abcve bonds (*i.e. aasana*).

(60)

OTTARA muththi tadaiyaai ulavelaam
Vittanaiyel ini unthi-para
Mevon sukhaasanthu unthi-para

(MEANING) After giving up the bonds which are detrimental to mukti, the asana for meditation is sukhasana and in that you should establish yourself in samadhi.

Bhagavad Gita and *Brahma Gita* descride the sukhasana. It is sitting in a solitary place without being affected by disturbances, with shoulders, head, neck and body in a straight posture but relaxed in mind, covering your body with vibhuti, concentrating your two eyes on the tip of your nose, controlling the senses from running after objects of distraction and keeping the mind going into a deep consciousness of itself (This is alaiyum manam ullatankuthal).

Amudasaram says that correct asana cures you of the vasana or distractions.

The next five stanzas speak of UNMAI NISTAI

(61)

VAANKI pori aintul ninra manam tannai
Ninkatu ahattu irunthu unthi-para
Ninaivum ezhaamal enru unthi-para

(MEANING) The mind should be withdrawn from associating with the five senses runnning after and aflected by objects of enjoyment or affection and it should be trained to go into itself as self-consciousness and prevented from external senses. (This is the first step for true *nista*).

Saint Appar's Thevaram—

Porippulankalai pokkaruttu ullaththai
Nerippatuttu ninaintavar cintaiyul
Arippurum amudaayavane kambam
Kurippinal cenru kooti tozhutume!

Similar ideas are cited from *Sivanandamalai*, *Thiruvoimozhi*, *Bhagavad Gita* and *Gnanavasistam*. *Prabhulingalilai* says: If you control one sense, the others will attack one by one. So control the mind wich impels these senses. Then,there would be complete control. If you cut one head of the five-headed cobra, the other heads will emit the venom. But if you cut the neck, you will get rid of the whole danger altogether.

(62)

PATHAITHEZHAATU ullam puthaippaai pathaikkil
Vathaippai anganke enru unthi-para.
Maayum manappei enru unthi-para.

(MEANING) Control the *cittam* from being disturbed. If it is not controlled and runs after an object, before its attachment ripens and it wrongly identifies itself. exercisc your dlscriminat-ion (vivekam) and stand steadfast. Then the lower mind which wanders like a ghost will die.

Gnanavasistam To overeome maya (sense enjoyment) one should nip desires at origin, i.e. in the mind ltself. In this way the duality of pain and pleasure called 'moham' can be annihilated and then *bhava-bhava* of the mind will go and you will enjoy a-vikarpa (freedom from duality).

A similar stanza from *Devi Kalottaram* is also cited.

(63)

ACAIVARA cittam atankumel pinnar
Acaiyamal kattitu enru unthi-para
Arival varuntiyum unthi-para

(MEANING) If the mind is controlled against its ceaseless agitation and settles down, then to prevent it from again getting agitated, by discrimination and strong resolve to remove atonce the origins of such desire and establish yourself in *dita-cittam.* This is the conquest of discrimination.

Tirukkural[1] is cited which says—That mind can be conquered f the thinking mind is strong. *Devi Kalottaram* has the following stanza almost similar to the stanza under discussion ;

Aaratha cittam yator kaalattil atankumanal
Peraamal varunti kaathu pinnai cintanaigal cenru
Caaramal valla vaaru taduttu carvaana ellam
Ceraamal mayakka(m)neekki dheermaka ceitu kolvaan.

Gnanavaistam, *Naladi Nanooru* and *Arutprakasam* are also cited.

(64)

AANKARIYAMAIYUM caaratu arivotum
Toonkuvai naalum unthi-para
Tonrum Paramporul unti.para.

(MEANING) In this state of avikarapa consciousness, where there is no modification of the mind, if you do not fall into non-intelligence that is kevala but fix yourself in svabhava intelligence that is sakala, and steadfastly meditate (sadhakam) day and night without interruption, it would lead to a knowledge of the highest Reality (Paramporul),

This is borne out by *Tirumandiram*:—

Arivariyamai irantum ahatri
Ceriyarivai engum ninra Sivanai
Pirivariyata Piran enru penum
Kuriyariyatavar konl ariyare. (2580)

Meaning of this is this : If you do not rise above non-intelligence and intelligence through senses, but see the pure Intelligence as Sivan who is omnipresent and always abides in

1. Couplet 666 (Enniya...).

you and love Him, then you do not know your quest and you wlll not know the Supreme Ruler!

Pattinathar Padal: Leaving passions and desires, abnegating the self and giving up actions and leaving thought and memory and remaining pure and alone in the blissful sleep (turiya), I do aot know when I shall attain that state, O Father, O Lord of Kailas!

Devi Kalottaram, *Tiruvunthiyar* and *Sivajnana Siddhiyar*, *Tiruvammanai* (Thiruvacagam) *Ozhivilodukkam*, *Mogavathaip-parani* have parallel passages. The *Siddhiyar* stanza is the most famous:-

Ariyamai arivakkatri arivinulle arivutanai
 arulinan ariyate arintu
Kuriyate kurittu antahkaranangalotum kootate
 vadate kuzhaintiruppayakil
Piriyate Sivan tane pirintu tonri prapanca
 bhedamelam tanai tonri
Neriyale avaiyellam allavaki ninratenrum
 tonrituvan niaradharan aaye! (8.282)

(65)

ANTAP-parattotu irantatru ayikkamam
Anta nan nittaiye unthi-para
Athuvitha veetenru unthi-para.

(MEANING) In that pure state (Suddha avastai) when you are the highest Reality without the relation of the Knower and the Knowen and when there is non-separation but inter-mingling—that supreme nistai is called ADVAITA MUKTI.

Thirumandiram has this:-

Kuriya kuriyinil kootate koottattu
Ariya arivinil ugantu eka citta
Neriyaam Paranandi neetu arul tonri
Ceriya cerivai Sivamenalaame!—(2638)

also

Nittam paranotu uyirutru neel manam
Sattha mudal aintu tattvam tan neenki
Suddham asuddham thotara vagai ninaintu
Aththan avanpal adaital *siddhantame*!

There are equivalent passages in Kandar Alankaram Kandar Anubhuti, Tiruvoimozhi, Bhagavad Gita, Brahma Gitai Prabhulingalilai, Gnanavasistam, Sivaprakasam, Sivaneriprakasam, Tiruvammanai Sivanubhuti Vilakkam, Ninaivotumagisztal and Sivanandamalai.

(66)

EMMATHATHOR evvagai nittai collinum
Sammathame emakku unthi-para
Thathbodham maaikkumel unthi-para.

(MEANING) Besides as above, there are others who describe variously this *mukti nistai.* We do not differ with them if the nistai propounded by any school seeks to abnegate the ego-sense *(tat bodham)* and makes one submerge in the Pure Consciousness which is Sivam. (Here the Author stresses the *avirodha* approach to Reaity. All doctrines should be acepted if the achievement of the object is identical.)

Sivanandamalai and *Viragamam* express the same doctrine.

(67)

NAANATRA bodhatte nanaana muthiyai
Nan enganam colvatu unthi-para
Nan maraikku ettatu enru unthi-para.

(MEANING) When the duality of the seer and the seen is abolished and the supreme gain of Advaitic union is attained, how is it possible to describe it? It is beyond even the Vedas to do so!

Tirumular *Tirumaddiram* also speaks of this ineffable bliss—

Mukhattukkan kontu parkkinra mutarkal
Ahathukkan kontu paarpate anandam

Makatku thaai tan manaalanotu aadiya
Sugathai collenraal collumaaru enkane?-(2944)

It is the ignorant who will seek God through the eyes (ie., the senses). It is through the inner vision that bliss can be attained (and so it is indescribable). How would it be possible for a mother to tell her virgin daughter what happiness she got by uniting with her husband?

Appar's Thevaram is even more illuminating on this point—

......Avan arule

Kannaka kaanin allar
Ippatiyan, innirattan, ivvannattan ivan iraivan
Enru ezhuthi kattonathe! (6.9.710)

This means except knowing the Supreme through the eye of His Grace, it is not possible to delineate or to describe Him in any manner.

Thiruvoimozhi has a similar stanza—

Ninra onri unarntenukku atan ulnermei atu itu enru
Onrum oruvarkku unaralakatu unarnntu melum kanparitu
Cenru cenru param paramaai yatu minri teintu atru
Nanru thcethu enru arivaritai nanrai jnanam katantate

For one who has experienced the Supreme Reality, it would be impossible to describe in any way that it is like this or like that and make others experience it and much less to show it. The only way is to dissolve the self more and more and reach the Supreme by sadhana more and more till all duality like good and bad ceases and attain knowledge that is transcendental.

Brahma Gita says that even persons near to: God cannot describe Him, not even the thiree eyed Siva nor His emanation Sakti can describe Themselves and as all words are vain till silence (mounam) is reached which is the final ground for plenary knowledge.

Nityananda Caritam says that one has to become one with the Supreme (egatta porulataki) and enjoy the bliss and so one cannot describe it as knowledge.

Sivanandamalai, *Tiruvammanai* and *Ozhiviloḍukkam* also have similar thoughts.

(68)

PETHARKKU oru Sivam immayil perarul
Mutharkku ulakam inru unthi-para
Muzhutum Sivamatal unthi-para.

(MEANING) For the bound souls only the world be manifest and not Sivam. In like manner the Jivanmuktas will be conscious only of Sivam and not the world, because for them, besides Sivam, nought else is real.

Sivaprakasam, one of the 14 Siddhanta sastras says—

Ahaṁ puram ena irantaa aruchanai puriyum inta
Jagantanil irantuminri tamomayam-aki ella
Nikazhntita makizhntu vazhum nirmaiyae pola jnanam
Tikazhntagam puramenatha cemmaiyar nanmaiyare!

This means:- In contrast to those who are sunk in tamo-guna, imagines that they derive happiness from what happens, and does not even worship the Divine within or without, those who shine in jnana and see God-hood within and without, are verily the blessed!

Brahma Gita says that those who do not realise that there is no other than the Self, imagine in thelr mind that Para-mukti is alien to them and so only see the form and things which are verily bonds.

Arivanaanhda Siddhiyar says that by one word of the Guru (Siva) the veil of maya has been cut asunder and the world of appearances which confuses the mind disappears. *Sivananda-malai* says just as you identify yourself with the world by false delusion, so also for mukti identify every thing with 'God', and forget your agency for anything and that is freedom!

(69)

ELLAM Sivame enru enninum nin bodham
Allal aktu unmai anru unthi-para.
Aangatu ninkita enru unthi-para.

(MEANING) Even the consciousness, that all that is and not, are Sivam, is ego-consciousness and so false. The true *nistai* is to arrest by all means even this ego of seeing everything as God.

NOTE. This is the highest concept whlch this book dares to declare.

Sivanandamalai says:-

Patril izhappay akalum parkkil ivan untakum
Mutrunaravil verakum onrum enin mutrum
Piriya porul piriyum pesum uraikki etta
Kuriyakkuriyaam kuri.

(It is difficult to understand this stanza.)

Ozhivilodukkam says that !ike calves that do not leave the stump to which they are tied even if the lether is loosened and have to be driven to go free, so also if you think that you will cut asunder the alienness with God you might appear to be-become one, but that one again will become two because of the consciousness of the two suppressed by the egoistic endeavour. (The point is that ego must be given up and not the sense of two by the desire of the ego.)

(70)

BHAVANATITA ninaivinmai untenıl
Bhavanaiyakum enru unthi-para
Pannool karuttum itu unthi-para.

(MEANING) The true nista which transcends the bhavana is the state where you lose your sense of discrimination. Even if there is a streak of ideation, it is *bhavana* only and not the true state of identity. This is what all the texts say.

Sivaprakasam in a frmous stanza says—

Bhavikkin manathi ventum payanilai, karana neethu
Bhavippan ennil ennai pazhutula bhavagattaal
Bhavikka onnan enru bhavippan ennin nee yen
Bhavikka venta aanta Paran arul patrinorke.

This means thar there is no need for bhavana for one who has attalned the grace of the Lord. All others are useless. If you will to negate duality, you will always need the mind and so it is a bond. If you think that you will achieve it by giving up the instruments of knowledge, that is impossible. Or if you say that you will concentrate that the One is beyond ideation, then surely *you* exist. *So, merger in Grace is the only way to progress beyond bhavana.*[1]

Ozhivilodukkum has an illustration of this from nature. It says that a monkey cannot get even sleep if it torments itself and shouts out for its mate for enjoyment. So if you think you will concentrate on the subsequent bliss, that bliss will surely evade you.

(71)

ONRIYA kevala menre unnattakum
Tunrirul onrilatu unthi-para
Suddhamithaiyetu enru unthi-para.

(MEANING) When the soul has subdued the senses and the ego, the state attained is *Suddha-avastai* and it is akin to *Kevala-avastai*. But here none of the primal darkness associated with Kevala avastai will exist and so this is called *Suddha avastai* (or Suddha kevalam).

Kandar-Alankaram says:- The Lord with the Lance (Muruga) has, by his Grace imparted to me, made the five elements, speech, mind, even this body and life, the way or the goal, the darkness of ignorance, the very consciousness of "I" and 'mine' disappear!

Mogavathaipparani. There is no darkness in the state of superconsciosness when there is no identification with any thing. In that state Light alone shines.

Stanzas 61-71 above explains the *true nittai* (UNMEI-NISTAI).

The next stanza chalks out a way (*upaaya nistai*) if in the state of unmei nistai (true samadhi) the consciousness of

1. This is the LINGA-ANGA SAMARASYA concept.

duality attacks again. By this means one will revert to the true state.

(72)

BHAVANAATITAM patiya vitattu eka
Bhavanai patri ninru unthi-para
Pazuttaal ozhittitu enru unthi-para.

(MEANING) If the aforesaid *Sahaja nistai* is not established, let not the mind be deluded by dirversity of bhavanas, but huld fast to the *ekam bhavaua* which embraces within itself all else. When that *ekam bhavana* ripens and excludes all other bhavanas, give up even this *ekam bhavana* and you will regain the true *Sahaja nistai*,

Even upaaya nistai should be left off in this way,

Thiruvacagam has an illuminating stanza on this truth—

Alavila bhavagattal amukkuntu arivinri
Vilaivonrum ariyaate veruviayanai kitappenukku
Alavila anandam alittu ennaiyandanai
Kalavila vanavarum tozhum Tillai kantene!

This means :

By unending bhavagams, I was submerged and lost all discriminating knowledge. Not moving towards the Supreme gain, I was doomed to nothing, Oh, Lord, in this state you saved me and vouchsafed the uuattainable bliss!

Gnanavasistam says that no one will succeed in trying to grasp the non-existent hare's horn, Similarly, it is vain to contemplate on things which will only ensure the cycle of births and so to submerge oneself in the One self without the other is the way to terminate the cycle,

Tirukkural says that if by discrimination what is real is known and non-real abolished, then the disease of birth will be avoided.[1] *Tirukkalittruppadiyar* has a text (similar to the Kural couplet) which says that if the soul does not cling to the world but rest in samadhi, no desire of any kind will affect it. *Sivadharmottaram* says that by contemplation on Sankara leave

1. Couplet 359 (Saarpunarnthu)
2. Forms, upasavas.

off the sakale stata and sleep in the kevala state without contemplation, but if the contemplation is lost, you will again be brought back to wander in the sakala state by the impact of the external world and the senses.

The next stanza explains the *ekam bhavana* state.

(73)

PARAATTH ettum appalum eppalumaai
Vor jothiye ninrathu unthi-para
Unnu verrillai enru unthi-para.

(MEANING) That which transcends the eight manifestations (ashtamurtham, i.e. from earth onwards) and is neither conceivable nor inconceivable but which pervadas everything, that is the Supreme Reality. Meditate on it as (LIGHT JOTHI) that there is naught besides it.

(This is the highest *bhavana*).

The authority for this is Tirumular's *Tirumandiram*.

Tane katal malaiyaathiyumaaki nirkum
Tane thicaiyotu devarumai nirkum
Tane utaluyir tattuvamai nirkum
Tane ulakil talaivanumame!

This means that sea, mountain etc. the eight quarters, the Devas, the body, soul and the world are all manifestations of the Supreme who is the Lord of all the worlds.

Another Tirumandiram stanza says that everywhere is the body of the Supreme, everywhere is the Divine consciousness, everywhere His Dance. All is Siva and so His Grace found everywhere is His Delight. (stan za 272c).

The hymns of Saint Sambandar also emphasise this as (1) "Ettisaintha murthiyai iruntavaaru itu ennaiye!",(2) "Ariya kaatchiyar, periar yar arivar avar petriye!" etc.

The hymns of Saint Thirunavukkarasu also speak of the Supreme Light:—"Mannum vinnum tiruntoliya tarakaiyum, tisaikal ettum, tirisudarkal orirantum piravumaya peruntakaiei

perumpatra Puliyuraan... ..." Again another hymn says:—
"Bhuloka Bhuvaloka Suvalokamai bhutankalai purananan tane yaki yelatanavellamelvippanai ezhu Cudarai emmatigal iruntavare!"

The hymns of Saint Sundaramurthy contain the following lines:

"Oonai vuyiranai utalanaai ulakanaai, vanaai, nilananai, katalanai malaiyanai ... ..."

"Paarikkinra uyirkku parintaanai, pakalum kanguumaaks ninranai ... ..."

Saint Manickavacagar's Tiruvacagam is more explicit:—

Nilanir neruppuyir nilvicumpu nilaa pakalon
Pulanaaya maintanotu ennvakaiai npunar tu ninraani
Ulakezh ena tisai pathena tan oruvanume
Palavaaki ninrava, tolnokkam aatamo!

The metaphysical overtones are at highest in the following stanza in another hymn of the Saint:

Vedamum velviyum aayinarkku meimmaiyum poimmaiyum aayinarku
Jothiyumai irulaayinorku tunpamumai inpamum ayinarku
Paathiyumai mutrumayinorkku bandhamum veetumayinarku
Adiyum antamum ayinarkku aatapparchunnam idittu name

Saint Cheramau Perumal Nayanar's Ponvannattantadi has the following:

"Uyir utampaakiya Jothiyai tokkumino"

Saint Arunagirinathar sings in Tiruppugazh :
"anuvil anuvena niraintittu ninrator Parap Pirakasam"

Tiruvoimozhi :

Ekamurti irumurti moonrumurti palamurti,
Aki aintu bhutamai irantu cudarai aruvaki
Nagameri nadukkatalut tuyinra Narayanane
Akamutrum akattadakki aviyallan maaittate

Tattuvarayar sings:-

"Ivvulakil totrankalum Swarupananda nathar vative"

Devi Kalottarm declares :

Ananilai yavutaiya bhutangal anaittum nan
Enayavai yavaiyula avaiyu nan thoola nunnmei
Aana evaiyavaium alen enai ariyil arivorkku
Jnanamonrum ennuruva nane evvuyirkku uravum

It says in another stanza : "The Supreme is not related to any thing, there is naught equal to or surpassing it. It is not this world. It is beyond thought. It is everlasting. It cannot be seen. It is in our mental consciousness. It has no birth. It is intelligence Supreme. It is without attributes or qualities. It is beginningless. It is not categories of matter. To meditate on it again and agaln as the Supreme Brahman is the highest *nistai.*"

Sivadharmottaram says that the Immaculate Brahmnam is in all and all rest in Him.

Bhagavad Gita and Brahma Gita also speak in similar words:

The Siddhanta Sastras Tiruvuntiyar Tirukkatitruppatih and Sivajnana Siddhiyar and Sivajnana Dipam, Sivanubhuti-vilakkam. Nenju viduthothu, Kasi Kaandam. Tiruvaru-manai, Nenchotumakiztal and Periyapuranam have similar statements:

NOTE-Ashtamurtams are prithvi,appu, teyu, vaayu, akaayam suryan, chandran and atman. Siva is antaryami in these eight. The specil mantras forthese eight aspects of Siva are: Bhava, Sarva, Isana, Pasupati, Bhima, Ugra, Mahadeva and Rudra.

Although the Vedas declare that these eight are Siva's aspects, some may ask whether they are identified as one in this world and also looked upon as Siva's aspects? To thls the next stanza gives the answer.

(74)

UTITTA Sivathodu eintu ullaten mayai
Atarku anniyam ennar unthi-para
Atin nanku theethu yaathu unthi-para

(MEANING) Maya which is the creatrix of the world (Jagat) abides in the perfect and everlasting Sivam, emanates from It and mingles with It and so they are wise who do not regard Maya as separable from Sivam. It is wrong to distinguish the products of the Universe which emanated from maya as this is good or that is evil, as every thing is Sivam.

If it is asked how this is, the answer is this:

Although some may regard maya as abheda and some as bheda, all agree that in the stage of mukti, it is abheda. The justification for this is this. Even for those who regard it as bheda, the pure *cit* of Sivam is all embracing and so if there is another category as maya it cannot but be a part of and inseparable from Sivam, The straw in the salt bed or in the fire loses its nature and becomes salt or the fire which transforms even base metal into gold. So also, maya also is inseparable from Sivam. It is therefore not valid to discriminate as good and bad nadha (sound) and other tattvas emanating from maya and accept the one and reject the other. If this discrimination persists, *purna nistai* (Integral samadhi) is impossible. Further, even pure meditation (nirmala bhavana) to regard everything as divine would be impossible and so the non-discriminating *nistai* (*aparichinna nistai*) cannot be attained. Because, discrimination of temporal or spatial character and its products are also the reflex of maya, Further, the world and its enjoyments which are experienced through body and instruments (dhanu and karana) cannot otherwise eventuate and they certainly cannot affect the Atman which is without parts (nir-avayava). What one despisen the body as alien is really not alien and so discrimination among objects is purely the product of egoistic creation (*jiva-karpanai*) and so it is not valid for *purna nistai* (integral nistai) which is above all ideation.

The authority for the statement that as maya prapanca emanates from and returns to Sivam, it cannot be regarded as

separable from Sivam: *Devi Kalottaram* which says that even he who regards everything as *asat* acknowledges that it to be only threugh jnana which is inalienable from Sivam, *Brahma Gita* has a stanza closely on the lines of the stanza under annotation. It asks—"Oppariya paranozhiya oru mayai untaakil apperiya paran perumaikkuu atu nere azhivannro? It also declares "Vanar citswarupathai piriyaatu tanmayaam am vaiyamellaam".

Sivanubhuti Viiakkam says—

Pati pasu parapparintu parkka
Pati-pasu paasa parapparappai iruntate
Parthen ulakapparapellam parthalavil
Peitther pol illaiyai perarive kandaname.

Sivanandamalai says that all is Sivam and it is emphatically false to say that there is something *else* which is unreal. There is nothlng besides anava, maamayai, mayai, and vinai which are all subject to Siva.

Kasi Kandam says that the truth is that the world disappears when one secs the Light behind it which is its Author, just like one who closes his eyes does not see the painting on the wall but only feels the wall by his hand. (That is to say, it is a higher level of percepiion. There is nothing which is unreal).

Saint Guanasambandar's Thevaram says that the prapance is Sivam and it is not wisdom to discriminate as this is good or that is bad.

Kutram nee gunankal nee kudal Alavayilai
Sutram nee piranum nee totarntilanku jothi nee
Katra nool karuthu nee aruttam inbam enru ivai
Mutrum nee pukazhvatu mun uraippatu en mukhammane

This means good and evil, kin and lord, light and knowledge, word and meaning - everything is comprised in the Divine.

Thiruvacagam has also the following beautiful stanza :

Koorum nave mutalaaka koorum karanam ellam nee]
Terum vagai nee tikaippum nee teemai nanmai
muzhutum nec
Veror parisingu onru illai meimmai unnai viritthuraikkil
Terum vagai en Sivaloka ti kaittal tetra ventavo!

This means : God is all. Thc tongue that speaks, the other organs that function, hope and despair, evil and good, everything in fact, there is nothing except to describe Him as Truth. What is my salvation? Sivaloka, can you not connsole when I am confounded!

Saint Cheraman Perumal's *Ponvannathantadi* also says that everything in creation is Lord's and hence he is called Bhavan (meaning That form which everything is born and Himself is).

Tattuvarayaswami is more telling. He asks:

"Yatonru nee yanri illatapinpu inku evatrai nanru theethu enpatu?" That is, when there is naught else besides Thee, how can there be discrimination of any as good and evil?

Bhagavad Gita and *Brahma Gita* have similar thoughts : Thc latter says that what reveals as knowledge is regarded by the wise as Siva by their blemishless perception and they verily have seen Truth. If one even slightly doubts that it is not the all-benign Sivam, he is affected by the doubts of duality and he must be regarded as unwise.

Sivanubhuti Vilakkam puts it more simply:
Veruppu viruppu enru veen uraittal enthaai
Uruppil kuraiyato unarvutaiyar colluvaro?

The *Siddhanta Sastra, Tiruvarutpayan* declares :

Ullum puramum orutanmai kaatchiyarukku
Ellam tiram etumil

This means :— No one will despise any thing if one realises that what resides within him and what is outside is the same Divine Principle.

Nenjodumakizhtal and *Arutprakasam* have also simila ideas.

The next stanza gives guidance as to what should be done if in this nistai, there is the attack of duality as "I" and 'You'.

(NOTE) — This verse is a stong refutation of *World Abnegation.*

(75)

TONRUMEL yan pirar tonrum sukhadhigal
Tonraumal nilluiyirkku unthi-para
Sutantiram inmai terntu unthi-para.

(MEANING) If in this *nistai*,,the thought of "I"and "the Other" raises its head, the duality (dvaitva) of pain and pleasure and of desire and hatred will follow. To obviate such thoughts, understand that nothing is independant in itself and if you realise this, you will remain without the consciousness of "I" and the 'other'.

As in this state of *nirvikaipa* there will be no experience of pleasure or pain, *purna nista* will be attained. If you ask how it is like this?—the Jiva has no power to know except in association with the body and instruments of knowlede (karanas). They have no power to touch the Jiva. They are jada (non-intelligent) as they have no self-direction (preraka), It is Siva alone that conjoins you with such knowledge. If one sees Siva alone and not himself or others whenever there is pleasure or pain, he will be steadfast in Siva without affection of good or bad and *purna nistai* will be accomplished.

Tattuvarayar says :—Without being moved by praise or dispraise and not owning agency for action or inaction, in such a onc abides always the Pure One.

Sivaprakasam says:

Maruviya poriyil onrum maabhutam ainthil onrum
Karuvigal nankum ninka kalaathigal ainthum kooti
Oru pulan nuharum inta ozhunku ozhintu uyirum onrai
Terivuraatu avanozhinta thiralagalum ceyal ilave.

This means briefly that one who gives up the consciousness that he is the enjoyer of his senses, effaces his ego and the outside world has no influence on him.

Sivaneriprakasam has an even more illuminating stanza which says that one can face Reality in the first, second or third person. In the first person, one knows none but Siva; In the second person one sees nothing but Siva and in the third person one loses the sense of the knowledge and the known.

Sivajnana Dipam has also a highly illuminating stanza which says that one who gives up the }consciouseness that he is the Knower but that the Lord makes him to know, realises that he has no agency for whatever he does, because the doer is the Lord in His active grace.

Unmai Vilakkam says that just as the sound "a" is non-intert in all the letters, so also there is no knowledge other than what the Lord as the life or life intuits to those who know to depend on nothing but His Grace.

Tiruvarutpayan says: "Oonariyatu onrum, uyir ariyatu onrum, ivaitan ariyathar yararivar thaam?"

This means : One can know nothing without the senses but the senses are insentient themselves. If so, who is it that does the knowing? (It is the Lord).

Saiva Samayaneri says that in *atita* stage there is no knowledge by the Self, because the knowledge then is universal,

The next stanza says that all duality arises only through association with the body and so it is wrong to identify oneself with the body.

(76)

PATAIPPAADHIKKU Isan adhikari patraatu
Utarkkaaval nee vidhuthu unthi-para
Ovatu avanai nokku unthi-para.

(MEANING) Realise that all experience of pain and pleasure is because of the body and the taking of the body or giving it up is not in one's power. Similarly, knowledge and nescience spring from the senses. All these are by Siva's will

according to one's karma. Thus you have no swatantra and you are only a paratantra. So, give up the attachment to the body and the delusion that you are protecting it but surrender yourself to the Lord and look only to Him.

If the attachment to the body is mentally erased, then the duality due to the attachment to the body would disappear.

Tirumandiram says

Evvitathum tam pani inmai kantulor
Evvitattum pani Issau pani enre
Avvitathai ainkarumattaal ạrivatalaal
Uvvitattorukku orupaayam illaiye

This means : One who has given up the notion that what he does is not his action but truly that of the Lord, then for such a one, there is no taint.

Thevaram: The famours lines of Saint Appar, "En katan pani ceitu kiatappate" says that one's duty is only to act and keep quiet as it is the Lord that is the support. Saint Sundaramurthy's Thiruvanaikaval Thevaram also says that those who do not identify themselves with the body but with the Lord truly knows Him.

Thiruvacagam says :

"Mayappiravi un vacame vaittittu irukkum atuvanri
Ayakkataveno naano taan ennato inku adhikaram?"

This means :

"Except to surrender this birth (body) under your care, is there thing else for me to do? What other power have I?" This is a very authentic testimony to the giving up of swatantra, for God-realization.

Guhai Namasivavar sings that just as the puppet need not know the tricks of hand of the juggler, so also as one is born by Divine Will, one need not know anything except that all is that Will. Also, the trees planted by some one do not ask him for water for their growth. So also the Creator protects His creation and why should anyone be troubled about this body?

Devi Kalottaram draws attention to the nature of creation. It says:—I own none and no one owns me in the world, I can seek refuge in none and no one can seek refuge in me. Such being the case, there is loneliness (except our Maker). *Sivabhogasaram* says that everything is pre-ordained and nothing can be imposed anew. So do not repent but look to the tireless Director of the Universe.

Uppai says —What other work has the Creator got except to look after us just as the trees in the dense forest are watered by Him:?—(*Kapilar Ahaval*)

Uruvat says—The embryo in the womb is nurtured by the mother's caring. So do not be troubled but know that your true support is Hara." (*Ibid*)

The next stanza says that the fruits of one's karma, whether pleasure or pain, cannot be exempted by any one.

(77)

IRUMPOORANA ninmalan vinai ellaam
Orunkunarntu oottumel unthi-para
Unnatozhippathar unthi-para

(MEANING) While it is Parameswara who is mahat, poorna swatantra and omniscient that gives to every one the body, senses, etc. how is it possible to escape the experience of karma resulting therefrom. It is wrong to think of enjoying or giving up by one's choice, the pleasures and pains that God ordains while it may be possible to find means (upaaya tantra)to mitigate sorrow and increase happiness. It may be asked whether all pain and pleasure come only by God's will and whether they cannot happen otherwise. There is no Principle, other than God, which has the power to create or to know. If one hopes to accept only the good granted by the all-knowing God and leave off the evil, God is all pervading and so there is no scope for exclusion of His will. If it is hoped that a Jiva can avert the obstacles by the world (consisting of creatures coming in seven categories of births) by his own means, it is not possible because Siva alone has the power to direct the jivas according to their karma and neither you nor anybody else can do so. It is blasphemeous to think that one has the free will

(swatantra) to do what he likes and so he cannot escape birth and death. So the right course is to realise the Sivam in every thing and not to regard oneself as alien to It and that whatever happens it is according to Law of Karma *(oozh)* and accordingly submit by body, thought and mind to the Divine will and keep unagitated. Such a one is he who has True Knowledge (*Meyyvnaru udaiyaar)*.

Tirumandiram[1] says that living or dead, anointed on the head or stunned to death by a weapon, it is the will of the All-Knowing Siva and knowing this the learned wise will not diminish in their faith. *Gugai Namasivayar* says that neither good nor bad will befall without the sanction or knowledge of the Lord who has a thousand attributes. *Sivajnana-Deepam* says thought, deeds, truth, falseheod, good bad, desire. hate, praise, blame, endeavour, powerlessness, dharma, dhana, loss, gain, everything happens according to the measure of God, and they so happen daily in waking or in dream. Men do not know this, but hope to enjoy according to their discriminating choice, Such people will falter and fail. The book further says that as by God's togetherness with life as 'he', "she". and "it," it is He that gives everything. One should know this and look upon it as God's grace, that is submitting to God's will(IRAI PANI)and by that, prarabda and agamya will become like seeds burnt in firs and will not fructify into pain:and pleasure in another life. Thie si a very luminous explanation of *irai pani* (spoken of by dar Meykan in *Sivajnana-bodham*. (Sutra 10)[2]

Tiruppanuval says :—O! Markandeya Linga, worship ped by the Devas! It is you that gives pleasure and pain when I am embodied in this life. When the All-Knowing Thou dost so, why should I question and ponder over it ?"

In the next stanza, the way to abolish the duality of "I" and the 'Other' is explained.

(78)

URUMPOZUTHIN avveetu oru tannuzhappaal
Urum pirar yan en poi unthi-para
Alatonrinum aaratu unthi-para

1. Stanza 2847(*Cetrilen etc)*
2. See Sivajnana Swamis *Citrurai*.

(MEANING) One will leave by abhyasa the false notion that arises of "I" and the 'Other' if one wants to be near the stage of mukti. By no other means it is possible to leave that notion and make Siva bhavana to arise.

This is explained thus : It is God that knows everything and all at a time. So it is He that determines the stage of one's mukti. So before that appointed time, is it possible for one to leave off the identification with the Self and reach mukti? It is not possible. If so, for whom is this upaaya nistai prescribed? It is the Immaculate God that ordains the stage of mukti. The Vedas and scriptures declare this accordingly. So in those who are ripe for the stage of mukti, nescience will leave off their consciousness and the desire for truth will swell in their mind. They will accept the scriptures which declare this and follow their injunction. Those who are doomed to be reborn will not leave off the false notion of "I" and the "other" and will not endeavour to do so. Thus the immediate means for mukti is to ahnihilate the the idea of ' I" and the 'Other' (i.e. duality).

Pattinathu Pillayar Paadal says :

Uzhappin vara uruthigal ulavo
Kazhappin vara kaiyaravu ulavo!

There is noting which cannot be attained by endeavour. Similarly. everything will be lost by insoucience. The same text further says that those who do not meditate cannot see the summit where Siva sits crowned with the konrai wreath. Those who are mad after it will see It soon. Gugai Namasivayar says can you catch the feet of the Lord of Sonachala, that which neither Brahma nor Vishnu could see? We cannot tell stories about it, in vain. It is useless if you do not medftate steadfastly and yearn for it.

Tattuvarayar Padal says by a similar text one cannot hope to get the garland of the beloved if one does not pine for it and be mad after it and weep for it! In another stanza the aspirant is made to exclaim:- "Neither do I pray, nor melt as wax before fire, nor think steadfastly. How can I get thee!"

Brahma Gita says:- By steadfast tapas and sacrifice, by firm faith in the truth of the Mahavakyas, by para-jnana—by these alonc can we attain the treasure of mukti while even embodied in this world. It says further, "By tireless effort men of tavam will see the truth like oil in sesamum, fire in the fire-stick, ghee in milk and water in the ground." Gnanavasistam says:- "Just as the white bright pearl is not got except in a ripe bamboo's node, so also one who is a jnani alonc will in this very birth gain revelation". One who has abolished the consciousness of "I" and 'He' will by that nivsrsal consciousness realise the highest truth.

The next stanza speaks of the merits of BHAVANA NISTAI and its fruits.

(79)

IP-BHAVANA nittai maayogam isarkku eetu
Oppil ma-poosaiyum unthi-para
Unmaiyei koottum enru unthi-para.

(MEANING) The Bhava nistai described above is called *Mahayogam.* Thts is the worship of the suddha caitanya Sivam. On attaining this level, pure nistai (unmei nistai) is easily attained.

Tiruppugazh testifies to the fact that this is Mahayogam. The sthuthi is the onc beginning with "Ainthu bhutam aaru samayam etc."

Its purport is that one will find one's own swarupa in everyithng if by Sivayoga one has overcome the taints of anava,karma and maya and by the way shown by the upadesa para-guru.

Gnanavasistam says:-

"Paasaminri ullunarvai patinaintu kaitkai
poosikkil iraasasooyaa ilakka nikar ivvaaru
oru nal aruchchikkil aasilata paravoliyil
amaralaagum itu tane yesil para yogamitu
tane parama kiriyaiyume."

This means:- If one without taint and in the inner heart contemplates even for fifteen-naazhikai,one will attain the blemishless light (para-oli). This is the pure paramayogam, this is parama kriya.''

Amudhasaram says—

Yogathu abhavamenum yogamatu kaikootin
Ekapporul atanal eititum ekam
Atuvam itu anrena akantamaana
Atuvakai *mayogamam*

The One without the second is attained by the Yoga which abolishes bhava. When there is no discrimination to postulate that the One is this and not that, then that universal consciousness is Mahayoga.

The authority that this mahayoga is Sivapuja is in Brahma Gita.—

Epporul kannum manni ilankitum arivam isan
Appati vilanku kinratu aritale Sivan tanakku
Meip patu poosai veror ceyalinaalanru meype
Ippati jnanam tannnal irainjitappatuvan Isan.

This means:-

The constant realization that it is Siva that manifests Him self in every thing as intelligence (cit), that is the true Sivapuja realised by worship.

Gnanavasistam says true knowledge (parama bodham) is that which does not conceive of Deity as forms and parts and that knowledge alone is fit for attaining it. It is the wont of the ignorant to worship forms. In another stanza, it says that periya poosai (maha yoga) is that which adores the God present in the Atman with knowledge, non-duality and full consciousness (arivu, bhavanai and santhosham), The God who is akantita cannot be worshipped in forms. Nor is He attainable by external worship without this knowledge.

Sivanandamalai has this:-

Engum Sivalayamam engum Sivamakum
Engum Sivanatimai engumai pankgu arave

Nitral Sivapoosai ninra nilaiyai niraivin
Patrozhital pooja phalam.

This means that that Sivapuja is perpetual which looks upon everything as the abode of Siva and sees every one as His servant. By this universal worship, all bonds will be snapped. This is the gain of the puja (puja-phalam).

Bodhamirtham says—The knowledge that bheda is a mirage is puja water, the knowlede that pleasures are a dream is incense the knowledge that gives no room for doubt and argument is perfume and flowers and this calmness of mind is boundless puja.

Stanzas 7: to 79 have explained the *Bhavana nistai.* Further guidance is given below for those who caunot stand in this bhavana puja.

(80)

KOLLARITEL akkuri ematu ivvuru
Ullathin ulle vaithu unthi-para
Omkaram uchari unthi-para

(MEANING) If the mind is not steadfast in the parama bhavana (complete meditation), worship in the mind the form in which the Guru had come to you and utter the Omkara mantra. When the All-knowing Siva grants His grace to one he takes the form (tirumeni) of a Guru while other forms are at His will and upachara and so the Guru is the one to be meditated on.

The efficacy of Guru dhyana is spoken of in *Tirumandiram.*

Guruve Sivamena koorinen nandhi
Guruve Sivamenbatu kurittu orar
Guruve Sivamaaki konumai nirkum
Guruve urai yunarvatrator kove!—(St. 1581)

This means:—The First Teacher (Nandhi) said that Siva is Guru. For those who know that Guru is Siva, Guru will stand as Siva and Saviour Guru is the ineffable and unspeakable Lord.

Tirumandiram also says says that as by the contemplation of Garuda mantra the poison of the snake is neutralised and fear theroof will be killed,so also if the Guru's form is meditated on, the three malas will be annihilated and such a one will know that Siva is Guru. (St. 2659)

Sivanubhuti Vilakkam says—Is it possible to know except by meditating on the Guru—the form of Siva who has taken a form of grace as Guru?

Amudasaram says—"God hides Himself though abiding in the Self. The Guru revealed Him. Then tell me who is the Benefactor—the unknowable form of the Lord or His manifest form as Guru ?

The authority for the utterance or pranava for such meditation is Tirumandiram:

Omenum onkarathulle oru mozhi
Omenum onkarathalle ula bhedam
Omenum onkarathulle uruvaru
Omenum onkaram onn muthi siddhiye!

This means : There is revelation in the Omkara nadham of "Om". There is khowledge in it, there is the symbol which is form and formless, there is the way for Mukti; and by it mukt becomes Siddhi (so this is Sadhana).

Thiruvacagam also speeaks of Omkara that abides in the Self for emancipation (Vuyya ennnullattul Onkaramai ninra meyya vimala vitai-paka!) —Sivapuranam.

Brahma Gita says—Just as one does one get light from any log of wood but only from the fire-sticks, so also, one will know the Immaculate One ever present in the Self by the revelation in the body by the efficacy of "OM" which reveals Him.

Gnanavasistam says that "OM" is cinmatra and by its meditation the differentiation as gnatru, gnyeyam and gnana will cease and one will remain still like a chitra (Om-kara).

(NOTE) Here the Author clearly explains TIRUMENI of the Lord as GURU.

(81)

ANJUM MUNRU anjakkarati yetaenum nin
Vanjamaruttu othu enru unthl-para
Manam ittamanaa onru unthi-para

(MEANING) According to one's inclination, either Pancaksari or Ashtaksari mantra snould be uttered with a single mindedness in the thought.

Thevaram (Saint Sambandar) bears this out—

Tummal irumal totarnta pozhtinum
Vemmai nirayum vilainta pozhtinum
Immai vinai atartteitu pozhtinum
Ammaiyinum tunai anchezuttume!

This means that the Pancaksarl is the help in this life and for the next.

Astaksari is Pancaksari with A.U.M. (Pranava-sahitam)

Periyalvar (in Nalayiraprabandham, Tiruppallandu) calls on people before they mect with death to sing the mantra named Narayana in the company of devotees for all town and country to know.

The next stanza speaks of the way to maintain the consciousness pure (nirmalaantahkarana).

(82)

MANTIRA nittai inrel vayuvaothiyal
Cintai tooitaavatarku unthi-para
Saiyogamaaathiya unthi-para.

(MEANING) If the mind is not made steadfast in mantra nistai, to make the mind remain pure, at least the discipiine of yaga by vaayu dharanai must be practised.

Tirumandirm says—

Vayu iruntita vayu iruntitum
Ayu iruntita kayam iruntitum
Kayam iruntaal karuthum iruntitum
Meya arivunarvutraal vinai inre.

This means that so long as breath remains, there is life with body, and if there is body, mind will subsist and if there is steadfast meditation, actions will subside.

Sivadharmottaram says that indriya vritti makes prana to function. If indriyas are to be conquered, prana should be made steady. Those who have conquered the pancha indriyas alone will attain samadhi. What will they achieve if they do not conquer the indriyas? (None, is the answer?

Gnanavasitam—If one achieves the stilliness of the prana and the quelling of vasanas, there is no re-birth. It is for this thal the wise yogins, by pranayama, control the prana vayu to control the changing mind.

Prabhulingalilai says that just as the bit in the mouth is applied to curb the running horse, so also to steady the expansive mind, control the prana and draw it in. This text further says—

If the prana is controlled, mind is controlled, if mind is steady, senses will be steady. If the wandering senses are controlled, the impediments are controlled. If the senses and sense-experiences are thus controlled, the phenomenal world will disappear from the mind. Then you wlll experience Pure Bliss arising out of the Pure Consciousness.

Tiruvunthiyar says—

Ka-atrinai m-aatri karuttai karuttinul
Aatruvatu aatral enru unthi-para
Allatatu alla enru unthi-para

This means:—The conquest consists in controlling the prana to make the mind submerge into inner consciousness. If this is not possible, the mind will be in distraction (allal).

The next stanza shows a way for those who cannot achieve this.

(83)

AYANAATI moovarum anku avar tam mati-
Aitarum vetamum unthi-para
Ellaamum yam yematu unthi-para

(MEANING) Concentrate on the Guru and his form as Hari, Hara and Brahma and their forms and regard them as not different and look upon everything as Guru.

By this it is suggested that the Guru should be regarded as Siva who is the Supreme with the Trimurti aspect.

Thevaram and Thiruvacagam abound in declarations that Siva is Supreme.

Tiruvoimozhi (Vaisnava) says—

Thirumal naanmukhan cenjatayan enru ivargal em
Peruman tanmaiyar arikirpar pesi yen
Oru ma mutalva oozhipiran ennai aalutai
Karumaa meni enpan en kaathal kalakkave.

The meaning is plain.

Brahma Gita: The Supreme who manifests His Grace is neither Ayan, Aran or Mal, but Siva who is above them all. He is realised by (the yogin)with one-pointed mind. It is the form of Grace alone that is known as Purusa and Pariyoorna swarupa.

The next stanza speaks of worship of the ghanas (lesser deities having the Lord's attributes).

(84)

ETHTHEVAI namenru isaintai atai tozhu
Satya paththiy-al unthi-para
Tanuvatiyei koduttu unthi-para

(MEANING) Whichever of the three deities you regard as Sivam (Brahmam) you should worship daily that form.

By true devotion (satya bhakti) you must dedicate your body, mind and speech to Him.

Satya bhakti means giving up the support of mortals, but relying on the Deity alone as support and dedicating one's body, mind, etc. (This really refers not only to body, belongings and life, but to the whole being as ascetics have no 'porul' or goods of the world or belongings.

Thevaram (Saint Gnanasambandhar) says:

Ullam ullkalantu eththavallarkku alal
Kallamullavarku arulvaan alan

(Thismeans—"He will grant Grace to those who become one with Him in the consciousness and retains Him and not to those who feign to do so.)

Tiruvoimozhi says—

Unrntu unarntu izhintu akanru
uyarntru uruviyanta innilamai
Unarntu unarntu unarinum irainili
unarvaritu vuyirkal!
Unarntu unarntu uraittu uraittu Ari, Ayan, Aran
ennum ivarai
Unarntu unarntu uraittu uraittu iraiuumin
manappattatu onre!

This says that it is difficult even by meditation to realise the Being who is Supreme! So, meditate on and praise Ari, Ayan and Aran and then the Three will stand as One in the consciousness.

Sivajnana Siddhiyar—

Manamatu ninaya vakku vazhutta mantirangal colla
Inamalar kaiyil kontu inku ichchitta deivam potri
Cinamutal agatri vrzhum ceyal aram aaneal yarkkum
Munamoru deivam enkum ceyarku munniliyam anre (2-114)

This means :—Worship the deity whom you love by meditating in the mind, by praising by speech, by uttering the mantra, by flowers in the hand. If in so doing, you live a life of detachment, the One who is to be worshipped by all will appear before you!

The next stanza says that no kind of bhoga or moksa is attained by anything except love of God.

(85)

NEYYINRI yagam mudiyumel needuper
Ayvakai yagamum unthi-para
Anbinri aakum enru unti-para

(MEANING) Is there a yagna ritual done anywhere without ghee? Then the five exalted (mental) yagas, viz, karma-yaga, tava-yaga, mantra-yaga, bhavana-yaga and jnana-yaga would be possible without love (anbu). The answer is "no"

It is clear that if moksa is to be enjoyed (as bhoga-moksa), then love (of God) or (aa-dharam as it is called in Tamil) is the basis.

Tiruvalluvar's *Tirukkural* says—
Anbirkum untdoe adaikkum tazh arvalar
Punkann neer poosal tarum (St 71)

This means that it is impossible to restrain love. It would burst itself when the object of love is in distress.

Tirumandiram says—

Anbum Sivamum irantenbar arivilar
Anbe Sivamaavatu aarum arikilar
Anbe Sivamaavatu aarum arintapin
Anbe Sivamaai amarntiruppare (St 270)

This means : The fool will say that Love and Sivam are two. Few realise that love is manifested by Sivam. If one realises that love is Sivam, then he remains possessed of love which is Siva.

Also—

Enpe virakai iraichi aruthittu
Ponpol eriyil poriya varuppinum
Anpoturuki ahankuzhaivaarkku anri
Enponmaniyinai eitha onnaathe (St 272)

This means mortification of the flesh is of no avail. Unless one melts inwardly with love, it would be vain to attain our Lord.

Thevaram (Saint Gnanasambandhar) :

Nekku nekku ninaibhavar nenchule
Pukku nirkum ponnar cadai punniyan
Pokka mikkavar poovum neerum kantu
Nakku nirpan avar tamai naaniye

This means: Our Lord with the golden matted hair will enter and remain in the mind of those who lovingly think of Him. He will laugh at those who are false even if they worship with water and flowers.

Thevaram (Saint Sundaramurthy) :

Inbamuntel tuupamuntu ezhai manai vazhkai
Munbu connen mozhamaiyal motta manatheere
Anparallar ani koll konrai atigal aticerar
Enpa koyilethirkolpaati enpatu ataivome

This says that those who have not love will not reach the feet of Siva adorned by konrai-flowers.

Tiruvacagam says that the Lord is caught only by the net of bhakti (Bhakti valayil patuvon kannka)

It also says—

Yaavarayinum anparanri ariyona malar sothiyaan
Tooya maamalar cevatikkan amsenni manni cudarume

This means:—Whoever it may be, he will not know the Lord without love. With love our head will be sanctified if we lovingly place it at the flowery feet of the Effulgent Light.

Tiruvoimozhi says that without tenderness in the heart and tears in the eye and constant thought, of what avail is it to go about even spreading the glory of the Lord!

Still another verse says :

If you are not able to do yoga with the unceasing mind and establish yourself as onc with the Lord, it is best for you to think unceasingly of Him, rise up and dance and cry in joy!

Sivadharmottarm says that love (aatharam) is the best dharma, it is the basic quality, it alone will reveal to you the truth of Prakriti, Atman and Isan, it will take you to the feet of Him and it is the fountain spring of all Reallisation.

Anubhavasaram says that all dharma and sacrifices without love is lifeless. Even moral virtúes like truth, charity and rectitude and austerity are useless (pinam), if end it comes to that, even knowledge and religion are fruitless. Without love aram, porul, inbam, veetu are all lifeless.

Svarupanana Nilayam: He is a fool who thinks that Sivam will manifest where there is no love. He alone earns the Grace of God who knows that love alone is Sivam. It is ignorant talk to say that liberation is avoidance of duality of pain and pleasure and so forth.

Meignana Vilakkam Without fire where is the incense? God will place his feet only in the mind of those who melt into love

Meignana Nilayam: Even if you want to possess, the primordial God is difficult to getat, but He gets caught in the of pure bhakti. All learning and penance, yoga and gnana are of no avail. It is difficult to speak of the greatness of undying love.

Tirukkalitruppatiyar: Dhyana, Sivarchana etc. without love is fruitless. To cry "Oh, my love, Oh my love" and lose our senses with the overflow of love is the best to earn the fruit of Grace.

Sivanandamalai One who having learnt the 18 puranas, the Vedas and Agamas but having no love to place under the feet of Sankara, is like the fruitlessness of Ganges water in the hands of a reneogade (chandala)

The next stanza is a sermon to the intellect which has no god-love.

(86)

AM SIVARKKU anbhuraatu aimpula kotumel
Nenjirku arivuruthu unthi-para
Nee tunai allai enru unthi-para

(MEANING) If your mind drags you along the five senses leading to evil without the glorious love to Siva, then tell it, "Oh mind, you are losing the imperishable Ananda by running after the sense pleasures. You are no friend to me."

Tiruvaragam: You do not dance before the Great Dancer, out of love, you do not sing so as to make your bones to melt, you are not moved to prostrate before Him and touch His flowery feet and adorn your head, nor do you adorn His feet with your love. Oh, fickle mind, you do not run mad in search of Him. Oh, I am lost!"

Pattinattu Pillayar: Besides controlling the senses etc. like the cow whose love springs spontaneously when it thinks of the calf, so must one's love arise for the Lord who dances in Tillai.

Tattuvarayar: says that one should seek lovingly the feet of God.

Moolasiddhi: A mind without love is disease, enemy and misery and so for one without love to the Lord of love, the mind is verily no friend.

Anubhavasaram: What can you gain if you do not desire the nectar-like One without limitless love—the One who is beyond all knowledge?

Bhodaratnakaram: Oh, mind, leave off doubts and cares, agree to come with me to offer love to the One who is Supreme Good. There will be none to vanquish us.

The next stanza emphasises that the objects of senses are evil

(87)

ACUNAATHIKKU oronral aimpulanalum
Isaiyumel ketu emakku unthi-para
Enkanam vuytum enru unthi-para

(MEANING) The fish by the bait in the angling hook, the moth by the light of the flicker, the asuna bird by the hunter's whistle, the elephant by the pit and the body by the fragrance of the flower each courts disaster in only one way (i.e. sabda, sparsa, etc.). But we are tempted by all the five (senses). Unless we avoid them, there is no salvation for us.

Gnanavasistam: The five senses are the fetters to the soul. If they go, then it becomes free.

Amudhasaram: Birds and beasts are led astray by one trap, but fateful man is enticed by five (senses).

Ozhivilodukkam: Who will not renounce the senses after seeing the fate of fish, elephant, moth, bird and bee?

The next stanza speaks of the danger of attachmtent to women.

(88)

AYIZEHYARPAAL untdo aimpula vetkai
Nee virumbil ketu enru unthi-para
Nenjame colvaten unthi-para

(MEANING) As all the five sense pleasures are got from women, what doubt is there that it is ruinous to run after such pleasure?

Tiruvalluvar's Kural. —

Kandu kettu undu uyirthu uiraiyum aimpulamum
On todi kanne ula (St 1101)

The meaning is obvions. Also—

Ullakkalittalum kaana makizhtalum
Kallukkil kamatirku undu (St 1281)

Passion is aroused even by thought of a woman. or her sight. Even drink has not this cnticement. (It yields pleasure only when actually drunk).

1. Asuna is a mythological bird.

Thiruvacagam: Like the tree on the riverside, one gets uprooted by the five attractions of the bright-eyed woman. So, Oh, Lord, with the Lady by your side, save me!

The next stanza speaks of the pleasure and pain of sesc love.

(89)

CILANTI varuda tikazhum sukhampol
Ilangu izhanyar sukham unthi-para
Itaraai vilaiyum enru unthi-para.

(MEANING) The itch on the body when scratched around by the nail, seems to give comfort first. but later it has to be incised for the pain. So also, the pleasures that seem to be bended from women lead to impediment to spiritual progress.

Thevaram (Saint Gnanasambandar)—

It is not wise to yearn after the pleasures of the body. It is like hugging fire to your belly. Hearken, you will rule Heaven by clinging to the feet of the Lord at Tiruvizhi-mizhalai.

Another verse says—Before being caught by the net of the tempting face of women like the fly that gets stuck up to the jack-fruit, tell me the way to save myself by taking refuge under the Lord who has the Form of male and female!

Thiruvacagam: Oh, Lord of Uttara Kosamangai! I refused to drink the nectar of your love. Save me who falls like the moth in the lamp, again and again in the pleasures of the sweet-tongued women.

Pattiuattu Pillayar. I who have tasted the plessure of being in the presence of the dancing Siva in the Great Hall of Tillai, will never again see even from the corner of my eye women who feign love!

Sivadharmottaram. Know that those who did bad deeds, who did not love God, who looked upon love of womcn as the unattainable one are resting in Hell!

Gnanavasistam says that for the fire of hell, the pleasures of the body of women are fuel.

Naladiyar. The arrow, the fire, the scorching heat of the sun, these only affect the external body, but because passion hurts the mind, it has to be dreaded more.

It also says:—It is possible to escape the fire in our midst by getting into water, but passion will burn even if you get into water or hide yourself in a hill.

Neethi Venba. In the forest of life the safeguard against the poisonous thorn of a women's tempting eyes that besets your feet is to wear the leather shoe of virakti, vairaagya and viveka, to prevent the thorns getting in. (Virakti-renunciation, vairaagya-non-desire, viveka-discriminating wisdom).

The next stanza says that desire for good food is also bad.

(90)

AANPAALUM koozhum akatrum paciyellam
Tan pin malam amenru unthi-para.
Cadu rasam thedel enru unthi-para

(MEANING) It is possibie to quench one's hunger either by milk, sugar and fruits or by saltless gruel or fermented rice water or even leaves and roots. Any kind of food is reduced only to waste after getting into blood. So anything that satisfies hunger is enough and it is not necessary to crave for food with six different tastes (like sweetness, hotness, sourness etc.)

Thattuvarayar says:—Oh, Mind, we forget the unseen Lord who sustains us always like sugar-candy, fruits and milk, but we hanker after the fish-like eyes and lips of women and are ruined.

Sivanandamalai We can get sweet water in any well or tank for thirst and conjee to satisfy our hunger. So be content, and even if you soar in the air can you get anything more?

It also says—Out of desire and worry, you run after things instead of remaining self-satisfied. The worthless get overcome by hunger while the discriminating will be contented with what they get.

The next stanza gives the key to contentment.

(91)

VENTAATHA thunpamum mevalpol inbamum
Ventaavitinum untdo unthi-para
Vithivazhi nenje enru unthi-para.

(MEANING) Every one gets his pleasure and pain according to his fate. Just as the hated pain comes of its own accord, so also pleasure will come even if you do not desire it. So desist from desires of any kind.

Tiruvalluvar's *Kural* says—

Vakuththan vakutha vakaiallal koti
Thokuttarkkum tuittal aritu. (St 377)

This means:—That everything happens by the way that the Great Dispenser ordains. So one cannot enjoy even if you endeavour by a million means.

Also it says—

Pariyinum aakavam pal-allal vuyittu
Coriyinum pokathama. (St 376)

This means :—Even if you guard things for which you are not destined, they will go. Similarly, if you reject things for which you are bestowed, they will not leave you.

Auvaiyar says: If you press deep a vessel in sea it cannot fill itself more than its capacity. One measure cannot take four measures. So, maiden! even if you get a good husband and wealth, the fruit thereof would be only as your fate ordains!

Also: Oh, mind, reconcile yourself that what you enjoy is according to what is ordained and not according to what you desire. Even if you go to the karpaga tree (wish-fulfilling celestial tree) you will by the force of your previous karma ask only for a trifling!

Gugai Namasiyaya: Even if you try by a thousand meanst you will get only what the Mighty God has ordained, and it will not be a grain more or a grain less.

Sivanandamalai. If you ponder over what the Wise say, viz., that you will not get what you are not destined and will not miss what you are destined, you will realise that you get what is ordained for you. Who knows what has been prepared for you?

Also—Even if you go to a place where fruits, milk and food are plenty, if silent fate is against your eating them, you will quickly get indisposed and will be prevented from eating them.

Also—Even you stand upside down, you will not get what is not for you. So why run after things but remain contented with what comes to you?

Also—Is it not wise and noble to remain where you are and enjoy what you get? Going to a lady's boudoir and getting rejected is like running after things and getting disappointed.

Also—Why is your mind troubled like the cattle which think the grass on the other bank of the river is greener and on reaching there think it the other way?

The next stanza says that by following the advice above, one should get established in *unmai nistai.*(inward steadfastness).

(92)

CONNA innanaa upaayam kotu todarnta
Anna mei nittai ceitu unthi-para
Anandam petritu enru unthi-para

(MEANING) By making the mind steadfast by the varions mental attitudes set out above one can succeed in meditation (bhavana nistai). This Bhavana nistai is of various kinds, and books speak of many methods and hence the paths are many (for the aspirant to choose.)

Tattuvarayar says—

Immarku iraiyanna utampai aduttu itu kaarana maakel
iravum pakalum eli vantana ceitu itanal amaiyate

Mammarku itanai natanaatiya poivazkai karutate
Marayil turayil porayil turavin niraivil kuraivatre
Emmaikkum namakku uravam avar veiralar namalatenre
Yatonrinum yaavarotum paniyatrella vazhiyanum
Tammai peruvan ninaivar urave talo talelo
Tani nayakame enai arlutayai tale talelo

This means : Having born in this earth, instead of doing what is ordained naturally and remaining quiet, why steeped in this life of pain and ignore the holy books, the paths of religion, the ways of renunciation and nobil lity? Why not see fulness in things and be kindled to truth and true men, pursue the ways of friendliness with all and realise your destiny!

The next stanza says that even for those who have attained this unmei nistai, it will not be permanent so long as speech and action do not subside.

(93)

NINAIVEZHIN mei nittai neenkumel maana
Pinai ezhin ennam? enru unthi-para
Peichum tozhilum enru unthi-para.

(MEANING) The Strutis says that even one who has achieved unmei nistai, if he thinks even for a moment that all impediments have disappeared and that he is like a waveless sea, verily that is not *sahaja nistai*. If instead of abolishing that thought, one allows it to become thick and gets established in the mind and makes it undergo changes and influence the five senses and impel speech and action, how will that nistai be fruitful? Tell me, Oh, disciple!

If there is thought or recollection, true nistai will disappear. So for one who wishes to draw in his mind, speech and deeds must be subdued.

Tiruvoimozhi says : Thought, speech and actions must be subdued to abide in God.

Auvaiyar says : Mounam enpatu jnana varambu, i.e. A subdued mind which leads to silence is the acme of jnana or knowledge.

Sivabhogasaram says—Do not run about madly only to pain your body, do not make your thrat sore by crying out (your griefs); you will gain peace for nothing if you do not cause harm to others and do not clash with anything.

The following stanza recites the discipline for the Jnanais.

(94)

ANANDAM eithinor aatinum paatinum
Ananda leelai enru unthi-para
Avar ceyal kooronaatu unthi-para

(MEANING) If these jnanis who have attained the bliss of unmei nistai, sing and dance, they are only the manifestations of their joy. One cannot predict their actions (It must be inferred by this that singing and dancing are not necessarily the rule).

Ajjnavathaipparani says—Those who have attained perfection are not subject to any formalities. Some will shout out of joy, some will laugh out of joy, and some will give the appearance of being perplexed. With a tenderness they will weep or laugh.

Moghavathaipparani. Even the Vedas cannot speak about the greatness of those who have realised. Even the Gods cannot describe them.

(95)

SORIDA naadum thuni tara kuppaiyum
Aarinorkku ullaval unthi-para
Aankavaikku ennar enru unthi-para.

(MEANING) Jnanis even forgetfully will not approach anyone for food or a picee of cloth because they would be con-

tent to remain unseen on heath or heap. This is how it is. The Gnanis so long as they remain in this body would need food but they will not ask any one for it. It is not necessary for them as the renounced ones are by their nature can take alms. They will not seek clothing to hide their body, beeause they are not conscious of the body. The wise wear clothing so that the people may not be misled to think that they are perverse beggars and women's sentiments may not be hurt. It is only for this they war loin cloth, but even for this they will not be dependent on others. They will be content with rags found anywhere.

Tirumandiram. Why is the great God who has created the seven worlds called a beggar (Bikshaatanan)? It is only by being a beggar that his feet can walk to those who constantly think of Him. (Stanza 1888)

Pattinattu Pillayar's Padal. If I see the loving servants of God who go without food or clothing, my hands will go up in salutation, my sins will cease.

(96)

CELLUZHIKKANDA citaival odum kaiyum
Nalla kalam avarkku unthi-para.
Naattil etru unpatarku unthi-para.

(MEANING) If food is needed, the hands are there or potsherd will always be available anywhere for taking thc alms. The jnanis will not depend on anyone even for a potsherd for alms.

Thevaram (Saint Gnanasambandhar). Those who had seen the feet of God will have no need for yogadanda (staff) nor kabaala (skull) nor ashtanga (prostration).

Tiruvacagam The bowl and loin cloth are the only possessions for those who inwardly drink in God.

Pattinattu Pillayar Padal There is loin cloth for them and so no clothes are needed. They wear sacred ash on all parts of the body. They have the skull bowl in the band. They reach

holy places (Tiruvidaimarudur) They daily sing in praise the name "Namo Sivasankara". They control the senses, They sleep in samadhi in the citakasa (nalla ambalam)—in the !imit less void of their inner Being.

Also—O, Lord of Kailas, when shall I be content with only alms taken in hand and eat thereof standing, wear only unsewn rags of cloth, reach your shrines and stand there and worship as body's repose with hairs standing and cry my heart out !

Also—"Our home is under the banyan tree (Tiruvalankadu). Our inexhaustible source for food is the potsherd given by the Pure one (Guru). Our wealth is thc wealth of all the land which will give anything askcd. Oh, my mind! Is there any one to equal us here?

Also—If there is some one to help put something in the potsherd bowl, we can eat there itself standing and lie down on the bare earth as our mat.

Nenchodu magizhtal. Oh Mind, how I admire your grand attitude! You have made this hand a vessel right and proper, this loin cloth a beautiful attire. You will get the name of madness !

Ajjnavathaipparani. Oh, Ye ascetics who have no bowls except your hands, you place your heads at the feet of God that you may rema niunagitated. You shed tears not bearing the fulsome grace of God! You wear nothing but a loin cloth not bearing the weight of clothes!

(NOTE)—A beautiful picture of a Meijnani

(97)

EKANTAMANA talam illam poovanai-
Yakum tarai avrakku unthi-para
Ananda niddiraikku unthi-para.

(MEANING) The Realised do not need the support of anyone. The unfrequented temple, caves and hills which give solitude are their habitation. The ground is their eiderdown for their happy sleep!

Tirumandiram.

Inangaventa ini ulagorutan
Nunanku kalviyum noolgalum enceyum?
Vanankaventa vadivai arintapin
Pinankaventa pithatrai ozhiuyume!

This means:- There is no need to assiociate with worldly men. Of what avail is fine scholarship or books? There is no need for worship after knowiag thc Swarupa. There is no need for restlessness. There is no need for prattle (for a Mouni)

T*hevaram*, (Saint Sundarmurthy Nayanar):-
Do not listen to the sects that wear ochre robe or cover themselves with mats and those who preach unacceptable doctrines. The true gnanis understand the Vedas perfectly, they have controlled the senses, they meditate and are silent and they do penance in sölitude in Tirumudukunram.

Gnanavasistam Giving up desire for wife and household, avoiding desire and hatred (ista-nista) which destroy looking upon everything without bheda (i.e. samacitbhava) and every thing as appearance, adopt solitude which has power in order to transcend the limitations of the body.

Also,—Avoid attachment to objects, because without its death, there is danger. There will be desires, there will be cycle of births. Cut away attachments to avoid re-birth. Then you get mukti in this life itself (Jivan-mukti)

Sivabhogasaram Oh mind! listen to this good advice. You are always immersed in the sea which cause birth. Avoid attachments and desire. The only attachment you need is for the Reality Beyond.

Also—Do not be confounded by consorting with men who regard the unreal as the real. Be alone, immerse yourself in Sivam which is at the pinnacle of silense, cut off the shackles of desire and immerse yourself in bliss.

Arutprakasam The wise will not stay in places where people come in darkness or by day, in rain, shine or storm and speak

pleasant words. They will settle in a solitary place and intercourse with the source of the Highest Bliss.

Also—If you get the unattainable jnana, it is natural you seek solitude (Just as you will seek solitude for marital enjoyment).

Thevaram (Saint Appar) beginning "Akalitame itamataka" also has this idea. "It says:- If you have the Lord who rides a bull as your consort wherever you are, we are slave to none. We fear nothing."

Pattinattu Pillayar Padal, *Sivanandamalai*, *Tattuvarayar and Paduturai* have similar ideas.

(98)

ORU PARAM allatu oruvaraikanaatu
Orutavarkku untdo kol unthi-para
Uravum pakaiyum enru unthi-para.

(MEANING) To those matchless Gnanis who see always and every where nothing but the one transcendental God and that not as separate from anything, is there for him to be affected by desire or hate arising out of any thing? The answer is verily "No". If it is enquired how, this is the answer. These Gnanis because they wander and beg and eat, they do not think of the good and evil in others and so they do not develop attachment or aversion for any one.

Tiruvacagam bears this out:—

Parpatham andam anaittum aai mulaittu
Parantator pataroli parappe
Neeruru theeye ninaivatel ariya vellach-
Seeruru cintai ezhuntator thene
Tirupperunturai urai Sivame
Yar uravu enakku inku yar ayal ullar
Anandamaakkum en jothi!

This means :—

When the Lord's flood of grace springs in my heart, who is my kin here, who is alien, Oh, my Light, Thou dost make everything blissful!

Tiruvaimozhi—The Lord who is wealth as well as indigence, hell as well as heaven, overpowering hate as well as love, poison as well as nectar, and who is immanent in diversity, it is He that I see!

Devi Kalottaram—The wise will suffer happily those who indulge in useless arguments, will avoid useless disagreements and by the grace of great men, will study books worth study and learn that good and bad make the world and forget everything and establish themselves in peace.

Sivadharmottarom—The wise will reach the yonder destination (i.e. self-realisation) by giving up household life and gaining higher knowledge, they will take alms from those who give, clothe themselves only with a loin cloth and give up love and hatred.

Gnanavasistam—The whole world is the inseparable kin to those who do not regard this man as friend and that foe and who forswear this illusion and do not torture their mind. In this worldly lifc, there is every minute, feelings of love and hatred, but in Paramarta (transcendental value) this world is above good and bad.

Saivasamyaaneri—

Uravu pakai aasai veruppu ullachehazakku
Arine pirappu arum.
The meaning is self-evident.

Sivabhogasaram—

Yar periyar ? Yar siriyar ? Yar pagaivar? Yar uravar ?
Cir periyar ananda chitsarupar per periyar
Enkenkum tamaai iruntu jada cittanaittum
Ankinku iyatruvatanaal

This means that the Divine pervades both animate and inanimate world and directs them and so there is nothing big or small, and friend or foe.

(99)

ANDTAGAI I-sanai yanri onrinmaiyal
Ventiya ceivar enru unthi-para
Vidhi nidethangal atru unthi-para.

(MEANING) Being, non-being, created, non-created high low, "I" the 'other' — all these are the aspects of the Ultimate Reality. The jnanis who have realised this truth will not naturally be bothered by permissive and non-permissive conventions. They do not accept or reject these rules, as they are above them.[1]

Tiruvacagam—

Buddhan mutalaaya pullarivil palsamayam
Tattam matangalil tattuluppuppattu nirka
Chittam Sivamakki ceitanave tavanmaakkum
Athan karunaiyinaal tolnokkam aatame !

Those who by the Grace of the Lord has made their mind abide in Siva are unlike those who cling to their dogmas and stand bewildered by conflicts with others.

Brahma Gita—Those who have realised have no need for dogma or reason and because they heed neither, are not bound by any law of *varnasrama*, let or hindrance, caste or creed, good deed or bad deed.

Meijnana-vilakkam—The varnasramites say that it is sin if that dharma is not adhered to. Those who go above it, whatever they do is virtuous (tavam).

Also—What does it matter to jnanis whether the mad world praises or dispraises ? They are not affected by glory or ignominy and by past or future. They will do what they are inclined to do without restraints.

Also—To the invincible who court death in a penance, there is no need for psalms or meditations, virtue or sin or rules and prohibitions and even the Vedagamas respect them when with awe, who can lay down the law for them ?

1. This is the royal path of AVIRODHA.

(100)

ONKU arul Isanodu onriye ninrorum
Yeenku arul neenkar enru unthi-para
Ella vuyirkkum enru unthi-para.

(MEANING) The muktas who have joined and become one with the Lord, who is the embodiment of Grace, will in this world show grace to all tnings, animate and ihanimate.

This is their way. The rishis and Jnanis transcend rule and restriction and do what they please. So it is not right to say that they should not give up following the rule that good should be done to all living beings. It is their very natare to do good to all living creatures. It is like this. Although the iron has no property of heat, yet when it is in fire, it acquires the property of heat when it is heated. So also Iswara's real nature is unlimited Grace, when one mingles with Him without duality. In bondage the physico-psychic form and not the Atman who is vibhu is affected. Although this truth is known, the fact this is not realised in the bond-state by us and much less by other souls in lower stages, makes realised ones to look upon others with Grace. *So, those who yearn for mukti should know the highest arul, as one without arul is verily not a jivanmukta.*

Devikalottaram. The Jnani will not be afraid of nor injure other lives, will not even hurt a blade of grass by pulling it out, nor will pluck the honey - laden flowers but gather the flowers blown by the wind and shower them on the feet of the One who kicked Yama, with prayers.

Pattinattu Pillayar says - The wise will look upon all equally as their sons.

In the *Bhagavad Gita*, Lord Krishna says-

"There is none more dear to me than the yogi who is kind to the animate and inanimate, who is equally disposed to pleasure and pain, who is not affected by anything but directs his mind steadfastly at me and is always bold and gracious and places all his senses and consciousness on Me".

Gnanavasistam. He has seen the Truth who though doing karma through his senses is in peace in his inner consciousness, who neither discards pain nor seeks pleasure, who is alway in samadhi and who looks upon all others as himself and others' belongings as potsherds not because of fear or out of temptation, but because it is his nature.

Tattuva Caritai. One who has not touched meat, who has left off base desires, anger and insensibility, one whose mind cherishes silence as wealth and looks on all creatures lovingly, verily is the one who has attained Godhood.

Tiruvalluvar's *Tirukkural.*—
Nallatran atiyarul aalka pallatraa
Terinum akte tunai.-(St 246)

(i. e.) Be gracious by all good means. By all considerations that itself is the best support.

Porul neeki pochantar enbar arul neenki
Allavai ceitozhukuvar (St. 246)

(i. e.) Those who give up graciousness and indulge in contrary acts are verily those who have left the highest aim and fallen into blemish.

Arivinal nakuvatunto piritin noi
Tannoipol potrakkatai (St. 315)

(i. e.) What is the use of wisdom if one does not regard others' pain as one's own.
Siddhnanta Karanam. Like the water that has been heated gives warmth, so also those who have earned Divine Grace will shed grace on all others,

Arutprakasam. It is not new for the wise to feel compassion for all beings when they are afflicted although the wise know that soul is imperishable. Because the Fountain of Mercy, Lord Siva, on hearing the sufferings of the Devas, felt greatly moved and shed tears which have become the sacred beads (Rudraksha.)

Gnanasagaram. Even those having crushed all doubts by their wisdom should not completely renounce. Because, know

that there is nothing beside the Self and Siva knows the heart of every one. One's duty is to show justice and compassion to all.

The stanzas 94 to 100 above speak of the *duties and practices of the gnanis. Arul flows from Sivananda*!

NOOL PAYAN

Benediction for your gain

Ananda monam aasai arum meiporalum
Monanta nittaiyena munnam varum ten nantum
Unthiyar noorum uthtaaranattode paditta
Puntiyarkku yeethe porul.

(MEANING) Those who have the wisdom to study the 100 verses of the *AVIRODHA UNTHIYAR* which shed the Honey of Knowledge and the illustrative verses cited in the Commentary *will attain this gain*, namely, they will attain the Blissful silence; They will esehew desires; They will gain everything through NISTAI which is the summit of all Knowledge.

In this Text ——

Avirodha Unthiyar	...	100	verses
Udharana verses	...	536	verses.
Total verses	—	636	verses.

Text and Commentray here end.

Om Namasivayah.
Sri Santhalinga Gurave namah.

SECTOIN 4

MESSAGE OF AVIRODHA FOR THE MADERN WORLD

EPILOGUE

The Message of Avirodha for the Modern World

——:O :——

The message of *Avirodha* for human progress towards a higher destiny requires a brief summing up and recapitulation.

The present age, inspite of material progress, is one of unrest. It is also one of challenge and scepticism. Yet, the human spirit hankers after something real and self-existent in the midst of conflicts within and diversities without. It is not satisfied with institutional religion. It is not after the quest of a God. It seems to be content with agnosticism but wants to make Man the centre of its concern and speculations. It seeks light on existence rather than the essence of Being to solve the human predicament.

Man today whether in the West or in the East is not keen on the recovery of faith but for the discovery of the Self by what he calls a scientific approach on facts and results. Hence the great interest today in yoga and meditation. But without ontological foundations and discrimination in knowledge which we call *tattva-jnana* one is liable to fall into error and finally one should be guided by his own experience, with reference to the experience of Higher souls which we find expressed in their lives and utterances. This is *anubhava-jnana* without which no progress is possible in a spiritual adventure.

Thus, it is necessary to combine metaphysics and mysticism for human guidance. Reason need not be outlawed by Revelation. That is the way to liberate the human mind from doubt, to set it on the path of *jnana* for the goal of self-realisation which is both freedom from bonds as well as self-realisation, *bandha-mukti* and *Brahma-siddhi.*

The starting point for recovery of faith and discovery of the self is *avirodha* or freedom from disbelief and dogma and renunciation of the false "I" and the false "MINE" which lead to wrong identification of the Self with the Non-self and to

deceptive knowledge of Reality. Without this highest renunciation, *sarva sanga parityaga*, it would be impossible to attain a higher level of eonsciousness where all strife and conflicts will cease and there will be no duality. For this it is not necessary for one to be a misanthropist or shun the world because that itself is conflict arising out of sankalpa (passion) and not sahaja (dispassion). The reality of existence is as real as the reality of essence and to see dichotamy in these is also *virodha*. The former is a changing reality (*maya*) while the latter is the natural and unchanging (sahaja). To get confused with different doctrines and dogmas about these is itsef *virodha* (antithetical) and not *anukula* (synthetical); there is no greater bondage than attachment to them. For overcoming the attachment to the body, mind, environment and experience (dhanu, karana, bhuvana and bhoga) which resolve themselves ultimately into "I" and "MINE" one should rise above all conflicts and establish oneself in truth which even dogmas should lead the wise to, instead of error. So an appraach free from polemics (*vadita)* or doubts (*vikshepa*) is the highest *Siddhanta* or conclusion. All else is *ajnana* or nescience. All faiths agree that bonds are real and beginingless and all souls in whatever state of development they are, yearn for liberation. Where then is virodha about the starting point or the goal? There is none in the *lakshya*. It is in the means or *sadhana* or the concept of the final fulfilment or *laksana* that there is difference of view points. The concepts of the Self, the nature of the Bonds and the nature of the Supreme and their relations are bound to differ but an avirodha approach leads to the core of truth, *uruthi porul.*

If the Real is only one it needs no liberation from any thing, and if it appears to be bound *(mithya*) then its natural freedom is not blemishless. If the soul and the supreme are two, then they can never be one. The bound souls will always remain bound. The ego of the soul, (*anava),* the world-ground that we are influenced by, *maya*, and the principle of causality (*karma*) which are quite apparent have a dual function of either keeping the soul in bondage or helping it on to become the Supreme according as to the attitude of the individual's discrimination and level of development. Here is need for an avirodha view

which abolishes world abnegation and leads human endeavour to seek the *sadhana* which transforms the human predicament to Divine fulfilment. This is the descent of a force (*Aaktinipata*) which is intuited as Divine or Sivajnana, the other name of Para jnana which one has to realise for himself in his anubhava (self-generatig knowledge) which alone is authentic. This anubhava or experience is *tattvatita* above matter, above mind and above dogmas and scriptures. This experience has to be gained through the detachment of the consciousness from the ego-centred existence and attachment of the consciousness to the Reality (which is Pure consciousness) by *mano laya* and *by mano bhava* (meditation and creative perception) in the initial stages, and later on by samadhi.

So long as the body (*deha*) and the karanas (bhoga) exist, there will always be the propensity of the ego to run to cognitive conative and emotive experiences (icha, kriya and jnana). The consciousness in that state is not pure (nirmala) for the dislinking of the mind from *a-cit* and linking it to *cit*. The path of bhakti, mantra, bhaavana and bhavanaatita[1] (also called by other names as carya, kriyā, yoga and jnana) are the self-evident stages. *Yoga* and *jnana* lead to *nistai* or steadfastness (iruntapati iruttal) and *nistai* leads to *samadhi* or self realisation (ninrapati nitral).

Duality will persist in yoga, jnana and nistai stages because the identity between the knower and known is consciously striven for by *sankalpa* (determination) or *bhavana* (ideation). It is therefore not *bhavanaatita* or sankalpa-nirmukti and it is at any time liable to lapse into the lower levels, savikalpa and nirvikalpa. Doubtless the jiva would have travelled from the states of *irul* or darkness (kevala) and *marul* or twilight (sakala) to the state of right identification (*turiya*) which is called jivan-mukti. But there is a still higher stage and an everlasting state which is *turiyatita* or *suddha*, when *tat-bodha* (ego consciousness) has completely been negated. It is the state also called *tat-para* or *tat-tvam-asi*, Becoming and Being having been surpassed.

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1. Sankara in Drg-Drisya-Viveka also differentiates savikalpa as bhija and nirvikalpa as nirbhija. Nirvikalpa is only madhyama, See also Patanjali's Sutra, IV 8.

This state is spoken of as *anga-linga samarasya* where the jiva remains inseperable as the Grace of Siva which lifted it from the initial stage of darkness (irul) to the final stage of light (arul). The intermediate stages have the contingency of re-births (punarbhava), but in the paramukti state jiva has completed its locus and returned to its natural state of Being and transformed into Grace itself which is inseparable from Siva, as *guna* cannot exist separate from *guni* (the thing in itself and its attribute, svarupa and tadasta). That there is Grace is clearly inferable (anumana) and experenced because neither the world-ground nor the law of causality are the jivas' own making and they are helpful even in the bound state (bandha) like the lantern for the darkness of the night till the dawn of the sun of Grace. For the state of freedom (nistai) there is the need for plenary Grace.

A moral force governing the cosmos or the individual worked out by the law of causality (karana-karya) is not virodha and should not be looked upon as upadhi (impediment) or *ajnana* (nescience). This positive approach is the characteristic of *aviro*dha and is the essence for abolishing duality. Thus when the jiva leaves off the sense of day or night (irappagal atra nilai)[1] and turns towards the sun[2] which is ever present, the consciousness is pure. It is not a void (sunya) but fulness (*ananda*) when it is (*Sivatva*)[3]. This is the stage commonly called advaita state or *Brahman-hood*. There is no difference in the concept of lakshya (goal) by different schools but they confuse about its nature (lakshana). It is here that there is need for the guidance of a Guru.

Avirodha calls the highest state as Sahaja samadhi and the consciousness in it as *sivasaki jagrat*, and the self-existent state as Sivangisa. This is the highest description. Note that the term Siva is not the name of any sectarian God but the name oe the Highest Reality, with attribute and attributeless. and the attribute is Love (anbu) which comprehends in itself all that is avirodha. Hence the grand dictum "Anbe Sivam" of Saint Tirumular which is a positive statement unlike *neti neti*, not this not this.

1. Jagrat and susupti. 2. Turiya. 3. Turiyatita.

At paramukti state, the body is also divinised because man has become spirit. The primordial being which is formless now has taken Arul-deha (arupa). Till this happens, the one in sahaja samadhi radiates love. He has transcended all affections. From *anu* he has become *vibhu* or *mahat* or mahatman He is the embodiment of *avirodha* because he has attained the state of *abheda* or oneness. Because he has died to his lower self of "I" and "MINE", prarabda (residual karma) has also died. He has thus no re-birth. He has become the *vimukti vigraha.* His influence is good, auspicious and absolute. He has become SIVAM.

In the light of the above interpretation, the reader can again read and reflect on the text and commentary of *Avirodha Unthiyar* of Sri Santhalinga Swami and draw light and inspiration. Santhalinga has not spoken in conventional terms or with theological sophistry although deeply influenced by his own tradition. No where else has a relegious teacher spoken with such freedom from dogmatism, because dogmatism is antithetical and virodha-

The udharana verses (illustrative utterances) given by the commentator Sri Chidambara Swami in explanation of the Master's statements are the best of Tamil wisdom and pragmatism. The aspirant for the understanding of *Avirodha* is asked not to shun the world but to give up egoism by practice of asceticism, not to be fanatical about dogmas but realise the truth of all religions at the core, not to dispense with jnana but realise it through bhakti, mantra, bhavana which lead to manolaya and finally to bhavanatita and sahaja-nistai.

Hence this is a Manual of *Sahaja* Nistai for the modern world without mystifying it and mystery-mongering. It satisfies reason and experience and has therefore a modern appeal and a modern relevance.

The message of *Avirodha* of Sri Santhalinga is an encyclical uttered nearly 300 years ago, which must satisfy the modern era because the message is as much free from pessimism as dogmatism and as full of compassion and social concern as it is for individual salvation or Mukti.

END

APPENDIX

APPENDIX

Tamil Text of

AVIORDHA UNTHIYAR

உ

சிவமயம்

தவத்திரு சாந்தலிங்க சுவாமிகள்

அருளிச்செய்த

அவிரோதவுந்தியார்

எல்லா முடையான் குருவாகி யீங்கெம
தல்ல லறுத்தானென் றுந்தீபற
அவன்று டொழுவா மென் றுந்தீபற. 1

தவிரா விரோத சமயநூ லன்று
லவிரோத வுந்தியென் றுந்தீபற.
ஆமிந்நூ ஞமமென் றுந்தீபற 2

உருவுகண் டெள்ளாதுளந்தேரு மேலோர்
பொருணலந் தேராமு னுந்தீபற
புன்சொல்கண் டெள்ளாரென் றுந்தீபற. 3

அறம்பொரு ளின்பம்வீ டாயவோர் நான்கிற்
சிறந்த பயன்வீடென் றுத்தீ பற
தேரின்வீ டேயெலா முந்தீ பற. 4

தாங்குபற் றற்ற சகலத் தியாகத்தி
னோங்கு தருமமே துந்தீ பற
உள்ளது வீட்டிற்கஃ துந்தீ பற. 5

NOTE : The Textual reading is verified with Perur Mutt edition (1966) and Arumukha Navalar edition 1914 and rendered error free to the extent possible.

பொன்றாப் பொருளே பொருளென்பர் நல்லோர
தன்றிப் பொருளியா துந்தீ பற
அல்லன மாயையென் றுந்தீ பற. 6

பூரண மும்மாம் பொருவிலா னந்தக்கு
நேரியா தின்பம்வே றுந்தீ பற
நீங்காச் சுகமதே யுந்தீ பற. 7

ஆதலாற் பெற்ற வறிவாற் பெறும்பய
னோதும்வீ டேயென வுந்தீ பற
உண்மைநூல் யாவுமென் றுந்தீ பற. 8

விடுஞா னத்தன்றி மேவொணா தாகையாற்
கூடுவோ னந்தவாழ் வுந்தீ பற.
கோதின்மெய்ஞ் ஞானியென் றுந்தீ பற 9

யானெனதென் செருக் கீர்த்த மகனேமெய்ஞ்
ஞானியென் றோதிய வுந்தீ பற
நான்மறை யாதிய வுந்தீ பற. 10

தேகாதி நான்கனுட் டேக கரணங்க
ளாகு மியானென்ப துந்தீ பற
வலமற் றெனதென்ப துந்தீ பற. 11

அழிதேக மன்னுயிர்க் கன்னிய மேயேனும்
பழிமோகத் தால்யானென் றுந்தீ பற
பற்றுமை யொற்றுமை யுந்தீ பற. 12

விறகா ரழல்போலு மின்னார்பொன் னாதி
யுறுகாறு மந்தமை யுந்தீ பற
உள்ளக்கண் மாறாதென் றுந்தி பற. 13

நீக்காமுற் சூழ்காடு நீடெயிற் கொள்ளொணா
போக்கார் புறப்பற்றே லுந்தீ பற
போமே யகப்பற்றென் றுந்தீ பற. 14

புறப்பற் றெலாந்தூரப் போக்கிமீட் டெண்ணா
துறப்பற்றின் மெய்யுணர் வுந்தீ பற
ஓடு மகப்பற்றொன் றுந்தீ பற. 15

வேண்டா துறத்தலே மெய்யுணர் வென்பதொன்
றீண்டிடை யூறதற் றுந்தீ பற
எய்துமே யில்லையென் றுந்தீ பற. 16

குடும்பபா ரந்தலைக் கொண்டவர்க் கல்லல்
விடும்பரி சின்மையா லுந்தீ பற
மெய்யுணர் வெங்ஙன முந்தீ பற. 17

கற்றழீஇ முந்நீர் கடந்தோரு முண்மையா
னிற்றழீஇ மெய்யுணர் வுந்தீ பற
ஏய்ந்தோரு மில்லென றுந்தீ பற 18

எல்லோர்க்குங் காலன் றுறவீவ னீயாமு
னல்லோர் துறப்பர்தா முந்தீ பற
நன்றறி வார்களென் றுந்தீ பற. 19

இருமெயுண் மைவல்லோர்க் கிம்மெய்கொண் டம்மெய்
வியவினுய்ந் தெய்தலே யுந்தீ பற
வேலையா சானையுற் றுந்தீ பற. 20

மாய்க்குநோய்க் கன்றே மருந்திகு வாரின்மா
றேய்க்குமோர் பக்குவற் குந்தீ பற
தேசிக னுய்ச்சிவ முந்தீ பற. 21

ஆன்றவா சான்சொன்மெய்ந் நூறன் னனுபவ
மூன்றுமொத் தாந்துணி வுந்தீ பற
முத்தி நெறியாதென் றுந்தீ பற. 22

வேதம்பல் பக்குவ மோர்ந்தொரு வீட்டினுக்
கோதும்பல் லாற்றனு முந்தீ பற
உண்மைகண் டார்க்கேக முந்தீ பற. 23

சாதி சமயங்க டம்மின்மா ளாதமெய்ப்
போதமா மோர்சுரத் துந்தீ பற
போயினர் மீளாரென் றுந்தீ பற. 24

வருண நெறிசார் மதத்தம் மதமெய்ப்
பொருளுணர் வூடிறு முந்தீ பற
பொன்றுத தொன்றேயென் றுந்தீ பற. 25

ஒன்றோடொன் றொவ்வா மதங்களொன் றொன்றிற்
போன்றுவ தில்லையே வுந்தீ பற
பொய்யென்ப தெத்தைநா முந்தீ பற. 26

தோல்வியும் வெற்றியுஞ் சொன்மதங்கட் கெலாங்
காலபே தத்தினுண் டுந்தீ பற
கருத்தன் செயலதென் றுந்தீ பற. 27

வாதிக டங்களுக் கல்லான் மதங்களுக்
கோதார் வலியின்மை யுந்தீ பற
ஓதி யுணர்ந்தோரென் றுந்தீ பற. 28

ஆறுளு மோரா றவாதித மென்கைதீ
தாறும் விளங்கலா னுந்தீ பற
அளவி லளவைகொ டுந்தீ பற. 29

சகலமுந் தேரினுந் தத்த மதநெஞ்
சகலா துரத்தலி னுந்தீ பற
அபல மியாதென்ப துந்தீ பற. 30

எல்லாச் சமயத் தியல்பு மறிந்தவர்
நில்லா ரவற்றாடென் றுந்தீ பற
நீங்கிற் பழியாதென் றுந்தீ பற. 31

உயர்ந்த நெறியீதென் றொன்றைவிட் டொன்றை
யியைந்திடு வோனுமுண் டுந்தீ பற
ஏத மடையானென் றுந்தீ பற. 32

ஆதலான் மேலா நெறியடைந் தோர்க்கொரு
சாதி சமயமே துந்தீ பற
சங்கற்ப நாசரென் றுந்தீ பற. 33

நீங்கா தெவற்றொடு நின்றாலு நெஞ்சிடைத்
தாங்கான்மெய்ஞ் ஞானியென் றுந்தீ பற
சலமறை யாதியொத் துந்தீ பற. 34

ஆறு நெறிக்கு மவிரோத போதமே
தேறுமெய்ஞ் ஞானியென் றுந்தீ பற
சித்தாந்த மாகும துந்தீ பற. 35

சுருதிகள் சொல்பல் சமயத் துணிவுமப்
பரசிவ பந்தமென் றுந்தீ பற
பகர்நாமம் வேறுவே றுந்தீ பற. 36

நிருமல பூரண நித்தாதி நீங்கா
வொருபரந் தானுள துந்தீ பற
உலகங்க டோற்றலா னுந்தீ பற. 37

பல்சித்தி முத்தி பரனு லடைதலாற்
றெருல்சீ வருமுள ருந்தீ பற
சுதந்திர கீனரென் றுந்தீ பற. 38

பல்லுயிர் முத்தியடைதலாற் பந்தமுஞ்
சொல்வரெல் லோருமென் றுந்தீ பற
தொன்மை யதுவமென் றுந்தீ பற. 39

அஞ்ஞான மாயைகன் மம்பந்த மாமிவற்
றஞ்ஞான மோர்முத லுந்தீ பற
ஆன்றுகு மென்பரா லுந்தீ பற. 40

பல்லோர் துணிவும் பராதிமூன் றுந்தேர்த
லல்லால்வே றில்லேனு முந்தீ பற
அவரவர் கொள்கைவே றுந்தீ பற. 41

சீவ பரமத் துவிதமென் றிண்சொலா
ஞேவா தனைவரு முந்தீ பற
ஒன்றிரண் டென்பரா லுந்தீ பற. 42

ஒன்றெனின் வீடுமின் றுண்டேனும் வீலையாற்
பின்றையுஞ் சாருமென் றுந்தீ பற
பெத்த மநித்தம்வீ டுந்தீ பற. 43

ஆகு மூயிர்பந்தத் தானது மித்தையே
லேக வமலன்க னுந்தீ பற
எவ்வா றுளதாமென் றுந்தீ பற. 44

ஓரிரண் டேலிரைக் குற்ற கருணையார்
சேர்வரன் றேயின்று மூந்தீ பற
சேர்தலென் சீவர்வீ டுந்தீ பற. 45

உதியா விருளை யுதித்தவை கூட்டிப்
பதிபந்தஞ் செய்யுமே லுந்தீ பற
பதிசத்தி யென்னாமென் றுந்தீ பற. 46

பந்தாந்த மூன்றும் பகர்வதல் லாலிவை
சிந்தித் துரைக்கொணா துந்தீ பற
சித்தமும் பெத்தமா லுந்தீ பற. 47

மின்மினிச் சோதியால் வீடிருட் கூடுவான்
றன்மைபோன் மாயைகொ டுந்தீ பற
தத்துவந் தேர்வதென் றுந்தீ பற. 48

ஆதலாற் பந்த மறுப்பான் மனோலய
சாதகஞ் செய்வனா லுந்தீ பற
தற்பரந் தோன்றுமா றுந்தீ பற. 49

உணர்ந்தோ ரனைத்துமா மோர்பொரு டன்னை
யுணர்ந்தோ ரனைத்துமென் றுந்தீ பற
உள்ளங்கை நெல்லியீ துந்தீ பற. 50

அந்நிட்டை நீயு மடைகுதற் கூனுயிர்ப்
பின்னத்தை முன்னுணர்ந் துந்தீ பற
பேதமை நீங்கிடென் றுந்தீ பற. 51

ஒயு மரணாந்த காலத் துருத்து வெந்
தீயட லானுமிங் குந்தீ பற
தேகநீ தானல்லை யுந்தீ பற 52

உணர்வின்றி நாளு முறக்கத் தடைந்த
மணநுக ராதானு முந்தீ பற
வாயுவு நீயல்லை யுந்தீ பற. 53

ஒன்றுணர் போழ்தொன் றுணராமை யானும்வே
றொன்றுணர்ந் தோதலா னுந்தீ பற
உணர்விந் தியங்களன் றுந்தீ பற 54

ஏனென்னா யூமற்கு மியானென தென்ரூபி
மான மிருத்தலா னுந்தீ பற
வாகுநீ தானல்லை யுந்தீ பற. 55

ஆங்கார நிச்சயித் தப்புத்தி பற்றலா
னோங்குள னுன்மன முந்தீ பற
ஒன்றுநீ யன்றிவற் றுந்தீ பற. 56

அறிவா னினைவு மடங்கலாற் சித்த
மறிவன் றசித்தாமென் றுந்தீ பற
அறிவுன் னுருவமென் றுந்தீ பற. 57

எங்குமாய் முத்தியி லீசனோ டெய்தலான்
மங்கா வுயிர்விபு வுந்தீ பற
மற்றைய கூறொணா துந்தீ பற. 58

இந்தடை வானின் னியல்பை மறைத்தவப்
பந்தங்கள் போக்கநீக் குந்தீ பற
பழவா தனையெலா முந்தீ பற. 59

ஒட்டற முத்தித் தடையா யுளவெலாம்
விட்டனை யேலினி யுந்தீ பற
மேவொண் சுகாசனத் துந்தீ பற. 60

வாங்கிப் பொறியைந்து னின்ற மனந்தன்னை
நீங்கா தகத்திருத் துந்தீ பற
நினைவு மெழாமலென் றுந்தீ பற. 61

பதைத்தெழா துள்ளம் புதைப்பாய் பதைக்கில்
வதைப்பாயங் கங்கேயென் றுந்தீ பற
மாயு மனப்பேயன் றுந்தீ பற. 62

அசைவறச் சித்த மடங்குமேற் பின்ன
ரசையாமற் காத்திடென் றுந்தீ பற
அறிவால் வருந்தியு முந்தீ பற. 63

ஆங்கறி யாமையுஞ் சாரா தறிவொடுந்
தூங்குவாய் நாளுமென் றுந்தீ பற
தோன்றும் பரம்பொரு ளுந்தீ பற. 64

அந்தப் பரத்தோ டிரண்டற் றயிக்கமா
மந்தநன் னிட்டையே யுந்தீ பற
அத்து விதவீடென் றுந்தீ பற. 65

எம்மதத் தோரெவ் வகைநிட்டை சொல்லினுஞ்
சம்மத மேயெமக் குந்தீ பற
தற்போத மாய்க்குமே லுந்தீ பற. 66

நானற்ற போதத்தே நானுன முத்தியை
நானெனங்ங னஞ்சொல்வ துந்தீ பற
நான்மறைக் கெட்டாதென் றுந்தீ பற. 67

பெத்தர்க் கொருசிவ மின்மையிற் பேருண்
முத்தர்க் குலகுமின் றுந்தீ பற
முழுதுஞ் சிவமாத லுந்தீ பற. 68

எல்லாஞ் சிவமேயென் றெண்ணினு நின்போத
மல்லாலஃ துண்மையன் றுந்தீ பற
ஆங்கது நீங்கிடென் றுந்தீ பற. 69

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நூற்பா முற்றிற்று.

நூற் பயன்

ஆனந்த மோனம்வரு மாசையறு மெய்ப்பொருளு
மோனந்த நிட்டையென முன்னம் வருந்-தேனந்தும்
உந்தியார் நூறு முதாரானத்தோ டேப்படித்த
புத்தியார்க் கிதே பொருள்.

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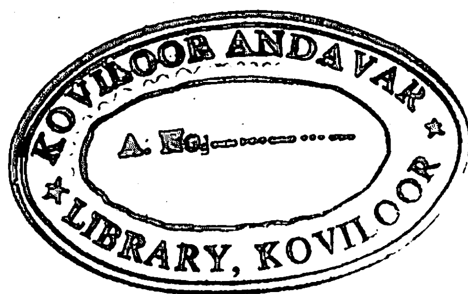
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—The AUTHOR

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ERRATA

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1	Abinava Ciṇtamani	Abhidana Cintamani
4	'Misaarpanam'	"Misrapanam"
5	'Disksa-vidhi'	'Diksa-vidhi'
6	'Taitvam ase'	'Tat tvam asi'
8	*After* 'non detachment'	*add* from God
9	'Ramalinga Swami'	'Ramananda Swami'.
11	'Gnaacaara'	Gnaanaacaara.
12	'Teackes his eispls'	'Teaches his disciples'
13	"ahsat manifestation"	"ashta manifestation"
,,	'be'	'we'
16	"renniation of desves"	"renunciation of desires"
17	'matter'	'earth'
,,	'void'	'ether'
20	'Subha'	'Suhka'
26	'pakshaapada'	'pakshapaata'
27	*After* 'dogmatism',	*add* 'which'.
37	'traslated'	'translated'
44	'cōnscionsucss'	'consciousness'
45	'Sacrficial yaga'	'Sacrificial yoga'
,,	'Spiritual yaga'	'Spiritual yoga'
46	'aya'	'as'
47	'Karpatra'	'Karapatra'
60	'dhanu'	'thanu'
,,	'bhutati'	'bhutadi'
61	'egoisting'	'egoistic'
,,	'praanthi'	'bhranti'
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66	'Ozhilodukkam'	'Ozhivilodukkam'
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124	'nivsraal'	'universal'
128	'Yaga'	'yoga'
130	'ghanas'	'ganas'
131	'vrzhum'	'vaazhum'
132	'untdoe'	'undo'
153	'Madern'	'Modern'
163	Aviordha	'Avirodha'

NOTE : *Obvious printing mistakes are not listed in this Errata, but only mangling of words, etc. which interfere with the meaning have bern corrected.*



ஸ்ரீ சாந்தலிங்கர் தண்தாள் வாழ்க !

— O —

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